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Our Province

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Sick List

Please pray for the speedy recovery of:

Father Roy Burkhart
Father Daniel Conklin
Father F. Fitzgerald
Father Joseph Keown
Father Francis Kichak
Father Jean Letourneur
Father William P. Murray
Mother of Father Eugene

Lavery

In Your Charity

Please pray for the happy repose of the souls:

Uncle of Father McNamara

Community Life—9 Fraternal Correction

On rare occasions, you will feel constrained to call a confrere's faults to his attention. When you feel you must do this, temper your remarks with meekness, charity and modesty.

But do not meddle in a confrere's official function without your Superior's permission or without an invitation from the one in charge of that function.

Avoid becoming involved in the way confreres perform their functions unless it will help them. Never scrutinize or evaluate the way they do things. Concentrate on performing your own duties piously and perfectly.

In general, do not look upon your confreres' conduct in an unfavorable light. Still less should you reveal these opinions even when you are tempted to form them in your mind.

—**Directoire Spirituel**, pp. 567-8.

COVER: Our Lady, Protectress of the Missions, commissioned by Venerable Libermann.

OFFICIAL ANNOUNCEMENT

SACRED CONGREGATION OF RELIGIOUS

PROT. no 01742/53

Letter to the General Superiors of Institutes of Perfection Regarding the use of Radio and Television

Rome, August 6, 1957

Very Reverend Father:

On January 1, 1954, the day on which televised programs were first sent out, the Holy Father broadcast an important message concerning T. V. From that very date he revealed to the local bishops his deep concern regarding the influence which that new and powerful instrument of communication was to exercise on the moral and spiritual life of souls.

This marvelous invention of modern science has in a short time come within the reach of almost everyone. It has even been adopted in religious houses, although it is well known that the dictates of honesty and morality are not always respected. This is true of Italy itself, where decisions, promises and good will of several had made us hope that the programs would always respect the boundaries set by those moral rules.

Hence the Supreme Pontiff's increasing concern regarding this instrument which is as useful as it is dangerous, especially regarding its use in Congregations of Christian Perfection.

For it is not enough to safeguard the discipline and sanctity of the religious life by removing from it what is patently evil. It is also necessary to protect it against an atmosphere of worldliness, because such an atmosphere destroys the taste for spiritual things and often extinguishes insensibly the desire for perfection which should always burn ardently in all souls who have contracted the obligations of their religious profession.

Following the Congress of the States of Perfection that was held at the end of 1950, the Sacred Congregation of Religious was anxious to regulate the use of these modern inventions, the movies, Radio, T. V. inasfar as they affect religious life, discipline and the apostolate.

In particular, as regards Radio and T. V., it has made use first of all of the data furnished by the Congress mentioned above.

After that, said Congregation asked for and gathered the advice of religious Superiors and other persons specially qualified on account of their science, their piety, their experience in the spiritual life, and it consulted persons of diverse nationality and background. All this was for the purpose of preparing and sending out to Superiors of the various Religious Institutes an instruction containing general Rules. From these Rules the said Superiors would then be able to draw up, concerning this matter, regulations that would be more detailed and adjusted to the spirit, the particular discipline, the internal and external ends of their Societies.

We all know that Television can be productive of good and evil, that it can be useful or dangerous. Hence, it is not the intention of the Sacred Congregation to make blanket proscription in all Religious Institutes. Neither does it want to permit its unrestricted use.

A general prohibition might cause the members of certain Religious Societies which are engaged in social and religious action among men, to have at their disposal inadequate information concerning social conditions. On the other hand, a general and absolute permission to use T. V. would plunge the religious once more into that world which he relinquished, and he would gradually be filled with that worldly spirit which cannot coexist with the religious spirit.

In other words the Church has no intention of rejecting the products which science offers to mankind and which can be directed to a good purpose. At the same time she may not and will not deviate from the principle that "the supreme law is the salvation of souls." Otherwise she would fail in her special mission. Religious are a chosen portion of the Church. The Church is not only eager to protect them against grave and evident dangers. She also wants to remove from them everything that can prevent or retard the progress to perfection which is their specific end.

It is evident that distinctions are in order in regard to the use of Radio and T. V. The demands of the Contemplative Life are unlike those of the Active Life. Regarding this Active Life, we must distinguish between that which can serve as a decent distraction and recreation, and what is demanded by the needs of the apostolate. Lastly, within this apostolate itself, there are things that concern what can be admitted for one's own personal instruction and experience; there are others that concern what the religious

themselves can offer to the faithful under their control and with the latter's assistance.

In conclusion, this Sacred Congregation has thought it proper to lay down a few fundamental Rules. At the same time it invites the Superiors of every Society to regulate this matter, in collaboration with their Councils, according to the particular spirit and customs of their Institutes, by means of more concrete regulations. The purpose of all this is that things which can efficaciously serve the apostolate shall not lead to the spiritual ruin of the religious or, what would be even worse, to the general weakening of religious discipline.

Hence, after due consideration, this Sacred Congregation proclaims the following rules, and it demands the attention of Superiors, in order to secure their exact observance, "*graviter onerata eorum conscientia*":

I. There are no reasons that justify the introduction of T. V. sets in communities of the Contemplative Life, whether of men or of women. A radio set could be tolerated for the sole purpose of enabling the religious to listen to the Pope speaking to the whole world and receiving His blessing, or also on the occasion of some unusual religious celebration.

II. In Congregations of the Active Life:

1. Superiors may never allow religious to have radios and still less individual television sets for their personal use and outside the Superior's control.

2. Radio and T. V. sets must be placed always, and without exception, in the common room, in an open place, under the control of the Superior or his delegate.

3. Superiors must control the time allotted to T. V. or radio listening, in such a manner that such use does not interfere with the occupations, the duties of state of life, the functions of each, the apostolate, the religious practices, the common exercises, the time destined for sleep according to the Rule of the community.

4. Superiors must prohibit programs of T. V. or radio which are not in conformity with religious life, because of their immorality or worldliness. One must, or at least one may consider as such, in regard to religious life, programs that are not news broadcasts or that have no educational or religious character and which therefore should be prohibited, if they have merely a recreational purpose.

5. If reasons of apostolic value clearly demand that reasonable exceptions be made in concrete cases for certain religious, the judgment concerning such exceptions is always reserved to the Superiors who must watch *graviter onerato conscientia*, in order that all danger be removed, as far as possible. And they must take care to choose capable religious, who possess a firm religious spirit, a healthy experience of life and are able to discern not only what could be harmful to themselves, but also what might do harm to those to whom the programs are offered.

P. A. LARRAONA, *Secretary*

P. PALAZZINI, *Undersecretary*

AVIS DU MOIS

(Bulletin, Sept.-Oct. 1957)

RELIGIOUS LIFE RADIO AND TELEVISION

My dear Confreres:

You have read in this issue the letter regarding Radio and Television in religious houses which the S. C. of Religious addressed to the General Superiors of Congregations. This letter was already in the making in 1953 and is therefore the result of long study and serious consideration.

This document first draws attention to the fact that Radio and T. V. programs do not always observe the laws of honesty and morality. Secondly, it recalls the important truth that the religious spirit is not endangered solely by what is patently evil but that it is also affected by the worldly mentality that is created in the hearers by a long series of broadcasts. This worldly attitude gradually ex-

tinguishes the taste for spiritual things and often diminishes insensibly the desire for perfection to which every religious is committed by his profession. It is unfortunately true that this danger exists and we cannot deny that we ought to make an earnest effort to straighten things out in order to overcome that evil.

It is for this reason that the directives are imposed on all Superiors with the important clause "*conscientia eorum GRAVITER onerata.*"

Hence I do not feel it necessary to insist that all Superiors do their duty, nor with members of every community to make them show forth complete submission and obedience.

Let us then accept this ruling as constituting a safeguard of our religious life. In this way we shall enjoy greater security and happiness.

Fr. Griffin, Superior General

Replies of the Sacred Congregation of Religious to our Superior General

I. Regarding the YEAR OF PASTORAL INSTRUCTION:

Dispensation was granted to our Congregation at the request of the Superior General, for the School Year 1957-58 (Date July 8, 1957)

II. Regarding vacations of Scholastics in their own families:

A dispensation had been asked from Art. 42 (General Statutes, *Sedes Sapientiae*) so that all our Scholastics would be permitted to spend their vacations with their families every two or three years.

Answer: **NEGATIVE**, because this is expressly forbidden by the said Constitution *Sedes Sapientiae*. (Dated September 9, 1957)

PAPAL AUDIENCE

Pictured with His Holiness, Pope Pius XII, at a recent audience, are l to r., Father James Strick, bursar of the community at Istituto dello Spirito Santo, Rome; Very Rev. Francis Griffin, superior general; Father Daniel Murphy, superior at the Istituto and procurator general in Rome; Father Henry Barre, superior at the French Seminary in Rome.



Centennial Celebration at Isle Brevelle School

ON Monday, December 30th, the centenary of St. Joseph's School, Isle Brevelle, La., was celebrated with a Solemn High Mass, with the Bishop present, at 10:20 A. M., a banquet at 1 P. M., and a pageant at 6 P. M., depicting the history of the one hundred years of the school's existence. The festivities came to an end in a lively manner as many of the older people of the parish joined in several hours of square-dancing.

The occasion was worthy of a full day of celebrating. In the fall of 1857, the Daughters of the Cross acceded to the wishes of Bishop August Martin, the first bishop of Natchitoches, and sent three sisters to open the first sisters' school at Isle Brevelle.

The Daughters of the Cross were at that time new in this country having come from France only two years before. This was their second founda-

Presentation made at the close of the pageant by Miss Bonella St. Ville, principal of Landry Elementary School, Gretna, La., to Sister Finbar, superior of the Divine Providence Sisters at St. Joseph's School.





Pageant tableau of Bishop August Martin, first bishop of Natchitoches, and the Sisters of the Daughters of the Cross who opened the school in 1857.

tion; the first was at Cocoville, La.

They opened their school at a house that still stands not more than a half-mile from the present structure. It is not known how old the house is, but it probably is the oldest house on Cane River.

The sisters were successful for some years. The people of that time owned large plantations and were well able to support a school. However, with the coming of the Civil War and the bad years that followed, the people became so poor that they had to tear down their beautiful plantation houses in order to sell the bricks for a little money to live on.

Sister Theresa, the superior of

the sisters' community during those difficult years, is still remembered and spoken of in Isle Brevelle. She kept the school going in spite of many privations, at least until 1874. We know the sisters were still here then, because in that year Sister Theresa became the godmother of Mr. John Conant, now the oldest man living in Isle Brevelle.

But soon after that it became impossible for the Daughters of the Cross to carry on. Sister Theresa placed the property in the hands of Mr. John Conant, the father of her godson, to sell if he could. Some of the lay members of the parish taught classes after this, and the property remained in the hands of

Mr. John Conant until 1887 when Bishop Durier bought it.

It was in 1889 that the Bishop obtained the services of the Sisters of Divine Providence, who have taught the children of Isle Brevelle from then till the present time. A new building was put up in 1917. It is still in use, but it has been added to and modernized. The most recent improvements were made during the past summer by the men of the parish under the direction of the pastor, Father Callahan.

MOST of those who received their primary education in St. Joseph's school have scattered to various cities in the United States, but for this Centenary celebration many of them returned. The church was full with those who reside here and those who have migrated to other parts of the country.

With the Most Rev. Charles P. Greco, Bishop of Alexandria, present in the sanctuary, a Solemn High Mass was sung by the Rt. Rev. Msgr. S. J. De Keuwer, pastor of Immaculate Conception Church, Natchitoches, La. Assisting him as deacon was the Rev. Mr. Wilbur Cloutier, of Bermuda, La., a member of the parish soon to be ordained to the priesthood; as subdeacon, the Rev. Julian Wrobel, C.S.Sp., assistant of St. Augustine's parish, Isle Brevelle, La. A sermon on the Catholic

education given by the sisters was delivered by the Rev. Herbert Frederick, C.S.Sp., formerly assistant at Isle Brevelle, now pastor of Our Lady of the Assumption Church, Carencro, La.

Many priests from various parishes in Louisiana were present. The habits of several congregations of sisters could be seen. Among them was a delegation of the Daughters of the Cross, headed by their Mother General, Mother Clarissa.

In the school hall, a banquet was laid out for the priests, sisters, and lay people by the ladies of the parish. Among the wall decorations, a prominent place was given to the picture of Sister Theresa. The picture is the treasured possession of Mr. John Conant, her godchild. Mr. James Friedman, the toastmaster, introduced first the main speaker of the occasion, Mr. Lloyd Lacour, the Principal of Springhill Junior High School. His thoughtful address was followed by some humorous anecdotes of school days recalled by several of the priests.

The pageant presenting the history of the school was the result of the combined efforts of all groups in the parish, the old, the young, and the very young. Square-dancing, scenes from the history of St. Joseph's school, and finally a Christmas presentation by the children left the people so stirred up and unwill-

ing to leave that an unplanned dance followed, in which for once the younger set became the

spectators while their fathers and mothers showed them how it was done in the good old days.

St. Catherine's Dedicated

(The Southern Cross, Dec. 1957)

THE new church for the 700 families of St. Catherine's parish here was dedicated on Saturday, December 14, at 7:30 p. m. The Most Reverend Bishop of San Diego officiated and celebrated a Pontifical Mass immediately after the rite.

Centrally located at Arlington Avenue and Mary Street in the rapidly growing Magnolia section of the city, the church "is another link in the chain of achievement forged in the Diocese of San Diego under the guidance of our beloved Bishop," Father Daniel P. Bradley, C.S.Sp., pastor told the *Southern Cross*.

Styled in the Spanish-Moorish design, the stately edifice features two towers—one 92 feet in height, the other 62 feet. Atop the higher tower is a golden dome of Venetian Mosaic inlaid with four blue and red crosses.

Mounted on a pedestal on the gable between the towers is a bronze statue of the Sacred Heart imported from Pietre-santa, Italy. Underneath the statue, three of the church's 17 larger stained glass windows enhance the majestic appearance

of the facade.

The church is 162 feet wide; its walls of reinforced concrete are 17 inches in thickness throughout the edifice; its roof is finished in Spanish tile. Stone, cast in the Spanish design, lends elegance to the church's exterior.

The High Altar, executed in varicolored marbles, dominates the church's interior. Approached by steps of dark green marble, the altar—with its platform of white terrazzo, its table of Red Verona and its panels inlaid with Belgium black marble—is surmounted by a baldachino in golden bronze.

A richly ornamented reredos forms a background for the crucifix and completes the artistic effect.

The altars of the Blessed Virgin Mary and St. Joseph hold lifesize figures of their namesakes. Off the sanctuary at one side is a room for mothers and their children; on the other the Chapel of the Holy Ghost with an altar adorned with mosaic inlay of the Holy Ghost Fathers' seal.

In offsets of the Nave are the altars of St. Jude and St. Philo-

mena, as well as the four confessionals.

Fourteen large stained glass windows in the clerestory walls depict the Holy Sacrifice of the Mass. Set in the Spanish design, they are of pure English, German and French baked antique glass.

Solid oak pews provide accommodations for 1,000 persons.

Other objects of art include the Stations of the Cross done in marble mosaics, niches with figures of St. Anne and St. Anthony, the pulpit in macchia marble set in the sanctuary floor of white terrazzo and the altar rail, also of macchia vecchia, inlaid with crosses of Belgian black marble.

The paneled ceiling is finished in accoustical plaster ornamented with cast beams. Under the pews the floor is laid in black and white terrazzo; the aisles in golden hue.

Built on 70 reinforced concrete piles, 36 inches in diameter and 54 feet in the ground. St. Catherine's new church rests on an earthquake-proof foundation.

A shrine in honor of St. Catherine with its marble statue of the patroness, stands on the

grounds facing the intersection of Arlington Avenue and Mary Street.

Erected as a parish in 1946, St. Catherine's was entrusted to the Holy Ghost Fathers. The first Masses were celebrated in a house on Arlington Avenue for the new parish's 200 families. Later, an old barn was converted into a temporary church which has served for divine worship through the years since then.

Ground was broken for the new St. Catherine's and construction started in April, 1956.

A campaign for \$250,000 to finance the project recently was launched by Father Bradley. The pastor got \$271,000. And so were made good his words to the parishioners at the onset of the financial drive.

"We have that new church now . . . Everyone can be justly proud of this edifice. It is one of the finest churches in the diocese . . . I am sure that every member will be delighted to give, not the easy and careless dollar, but to give from the standpoint of sacrifice.

"I have complete confidence in your desire to make this canvass most successful. You can do it, and I am sure you will do it."

DEGREE CONFERRED

Father Edward L. Bushinski, Ph.D. (Philosophy), Fordham University, Feb. 1.

IN THANKSGIVING

Please pray in thanksgiving for the remarkable recovery of Fr. Joseph Kirkbride.

The Kissing Bandit

(Detroit News—January 9, 1958)

by ALLAN BLANCHARD

TWO priests were held captive 45 minutes and one was slugged on the head with a flashlight by a burglar who broke into St. Mary's Church rectory, 646 Monroe, a block from Police Headquarters.

The youthful thief fled with \$854, the priests said, after locking them in a basement laundry room. Three other priests and a housekeeper slept through the episode.

The two priests were Father Henry P. Thiefels, pastor of the church, and his assistant, Father Paul Murray.

The money taken came from the rectory's household fund, the church mission society and the poor box, the priests said.

Father Murray said he was awakened in his second floor room about 3:20 a. m. by the sound of heavy breathing, which he thought came from one of the other priests who had been called to Receiving Hospital on an emergency.

He said he saw a man standing on the other side of the room with a butcher's knife in one hand and an unlighted flashlight in the other.

"I rolled over, pulled up the covers and hoped he would go

away," said Father Murray. "But he knew I was awake and said, 'All I want is money.'"

The burglar had a hat pulled down over his brow and a handkerchief across his face. A rolling pin was sticking from his pocket.

The two men tiptoed past the closed doors of the other priests to the first floor office where Father Murray opened a large walk-in safe.

"I gave him \$250 from a smaller safe and \$354 from the mission society box," he said, "but the man said he wanted more."

Father Murray said the thief told him to open a floor safe, which contained only church papers and documents.

"I told him there was no money inside, but he would not believe me," the priest said. "To stall him, I said that only Father Thiefels had a key to the safe."

"He said, 'Get him up,' so we walked quietly back upstairs to Father Thiefels' room.

"I knocked on his door and Father Thiefels said, 'What is it?' I said, 'Father, we have a guest.'

"WE certainly made a strange procession—the three of us—

marching down the stairs without book or candle. Father Thiefels and I were both barefoot and in our nightclothes."

Once downstairs, the burglar told Father Thiefels to open the safe.

"Father Thiefels said he had forgotten his key," said Father Murray. "so we all marched back upstairs and down again."

When Father Thiefels tried to explain to the thug that there were only papers in the safe, the man struck him on the side of the head with his flashlight.

When the man demanded still more money, Father Thiefels took him into his own office and gave him \$250 from the poor-box.

"I asked him if he wasn't ashamed of taking money from

the poor," said Father Thiefels. "He said, 'It's money, isn't it?'"

Father Murray said the thug told them to sit down on the floor in the walk-in safe.

"Sitting on a concrete floor in your pajamas is no way to cure a headache," remarked Father Murray. "We finally convinced him to put us in the laundry room.

"All the time, he kept saying he didn't want to kill a priest and I kept agreeing with him."

Father Murray said that before he locked them up the burglar said he was sorry he struck Father Thiefels.

"Then, he reached over and kissed Father Thiefels on the back of the head where he had hit him. That really surprised us. I guess you might call him the *kissing bandit*."

News Roundup

● **BRITISH WEST AFRICA.** Most Reverend Michael Moloney, C.S. Sp., D.D., has been named Bishop of the new diocese of Bathurst, Gambia, B. W. Africa. Born May 12, 1912 in the town of Ennis, County Clare, Diocese of Killaloe. Ordained June 20, 1937. Appointed Prefect Apostolic of Bathurst November 30, 1951. Bathurst was raised from Prefecture to a Diocese on July 12, 1957.

● **FERNDALE.** Up and down temperatures made December a

poor month for winter sports. Those who dared had a maximum of two hours on thin ice . . . In other matters, we were more fortunate. There were three guest speakers during the month. Father **Joseph Kelly**, in an illustrated tour of the diocese of Moshi, showed the problems and accomplishments of various Fathers. Father **Hillman** dealt more specifically with the Masai . . . Mrs. Robert Giroux, a delegate to the World Conference for the Lay Apostolate, gave a detailed

report on the conference and, in answer to questions, an enlightening description of the U.N. and its organizations . . . On Christmas Eve, the scholastics journeyed to Bridgeport for the Midnight Mass at the Cathedral . . . The Novices and Brothers from Ridgefield were our guests on the 27th . . . Visitors during the month were: Very Rev. **Father Provincial, Fathers Kelly, Hillman, Collins, Murray, Marley, Figaro, Halloran, Lachowsky, Bryan, Wright, J. Healy.**

● **DUQUESNE U.** The third Alumni Annual Giving Fund is now under way . . . The progress on the 2½ million dollar Hall for Law and Business being constructed at the corner of Forbes and Shingiss Streets is creating interest, discussion and sidewalk superintendents among those who see it every day . . . Significant advances are being made in the School of Law. In September, 1958 for the first time in its history, the School of Law will hold day classes as well as evening classes. The full-time faculty is being augmented in anticipation of this new development.

● **ST. MARK'S, N. Y.** We wound up the year 1957 with \$73.36 in the parish treasury: \$1.36 in the bank and \$72.00 in cash. We paid our interest of \$1,428.14 on December 30, 1957, although it was not due until January 1,

1958. During 1957 we paid \$6,903.17 in interest. Our debt was increased by \$10,949.50 with proper permission, to take care of the fire-escapes, the 75-foot wall behind the school convent and rectory and the air-conditioning of the latter. We are grateful for all these parish improvements . . . We may have to look for more school space soon. The hall might be torn down and a new school building erected on the same site with a hall included. The capacity of the school could then be redoubled without buying additional property.

● **ST. EMMA'S.** Plans call for two buildings to be erected on the campus, with the completion of one set for the summer of 1958. The most immediate demand is for a dormitory building . . . The new building will be located on the site of the present ROTC building, known to former students as the "old play-room." Its frontage, facing the chapel, will extend over one hundred feet . . . At the present time, there is no forecast as to the date of commencement of the work on a new auditorium and classroom building . . . The new two-story dormitory building will have, besides the sleeping area for one hundred and ten students, quarters for student officers and faculty members. In addition, it will house an armory as well as a post ex-

change, PMST office and additional offices. Baggage and stock storage have also been afforded space . . . Mr. Peter F. Getz, architect of Philadelphia with his associates and engineers made a number of trips to Belmead to formulate a building program that would best serve the school's needs within its financial budget.

● **KILEMA, TANGANYIKA.** Father Frederic Trumbull has returned to his mission here after successfully reaching the top of Africa's highest mountain, Mount

Kilimanjaro, and having said Mass only 2,500 feet from the top of Africa, the highest point at which Mass is known to have been said . . . Father Trumbull joined the British Kilimanjaro Expedition at the request of its leader, John Tunstall, a convert, who thought that the missionary's presence and daily Mass would bring blessings on the trip. The purpose of the expedition was to make a geological survey of the top of the mountain and its famous volcano crater.

N o t i c e

MOVIE FILMS

Fathers who have in their possession copies of our films:

NOW THE PRIESTHOOD KILIMANJARO MISSION

are requested to notify the Mission Procurator,
Box 8668, Washington 11, D. C., at once.

The Kenco Company, which formerly distributed and serviced the films, has released these functions to us. In future, all requests for loans of the films should be addressed to the Mission Procurator.

To properly handle the many requests from all over the country for the showing of these films, it is necessary for the Mission Procurator to know the exact number and location of all copies of the films.

Please cooperate by informing the Mission Procurator of the name and the number of copies of the films in your possession.

(Publication date: April 15, 1958)

THE SPIRITANS

A HISTORY OF THE CONGREGATION OF THE HOLY GHOST

by

HENRY J. KOREN, C.S.Sp., S.T.D.

XXVII and 641 pages. Price: \$5.75, paper; \$6.50, bound.

Abundantly illustrated with photographs and maps.

Duquesne University has announced an addition to its DUQUESNE STUDIES. Entitled the *Spiritan Series*, this collection will be devoted to the publication of documents and studies about the Holy Ghost Fathers (Spiritans) and their manifold activities throughout the world.

The Series opens with a history of the Congregation of the Holy Ghost now presented in full for the first time.

As the history of the Spiritans unfolds, we meet such diverse characters as this handsome young founder, Claude Francis Poullart des Places, who tore himself away from wealth and glamour, prestige and social acceptances, titles and a legal career, to get things going and then to die at the age of 30; James Bertout, who returned to Paris after the French Revolution, found the work of two generations in ruins and spent himself in singlehandedly rebuilding it, only to see a life-time of effort destroyed by a vicious government coup when he reached the age of eighty; Francis Libermann, a Rabbi's son, who did through brilliant diplomacy and amazing holiness what Bertout had failed to achieve, even though epilepsy dogged his early years and tragedy clouded the evening of his life; James Laval, a physician turned priest, at whose grave in Mauritius 50,000 Christians and Mohammedans still gather in homage on the anniversary of his death; Stanislas Arragon, whose wild vigor made even his cassock "look quite venerable after two days' wear"; Prosper Augouard, the "Cannibal Bishop," and Peter Gourtay, the "Gangster Bishop," whose territories held mysteries enough to make even a strong man quail. These and scores of other pass in review down the two and one-half centuries during which the little band of founding seminarians has grown into a world-wide organization that counts over seven thousand members and aspirants.

This book is no mere work of journalistic propaganda. It rests four-square on a mountain of documentary evidence which long and patient research has hatched in scrupulous detail, letting the chips fall where they may. Yet even through the primness of scholarly format and the staidness of careful objectivity, one cannot help hearing the strains of "*Semper Paratus*" or an echo of the Marines' *Hymn*. God's own Corps is marching on and all who love a parade will thrill to the rhythm of its step.

Just Published:

DUQUESNE STUDIES

PHILOSOPHICAL SERIES

vol. 7

The Soul in Metaphysical and Empirical Psychology

by **Stephan Strasser, Ph.D.**

Pp. X and 275. Price: paper \$4.25, cloth \$5.00

About the Book:

This book consists of two parts. In the first part the author examines in a historico-critical way the problem of the soul or psyche as it has been faced by modern philosophy and psychology since the time of Descartes. The second part consists of three penetrating philosophical analyses of the soul and the besouled body and a concluding chapter in which the metaphysical concept of the soul is confronted with the empirical psyche. The author's conclusion is that the objects of empirical and philosophical psychology are not the same, but also stresses the need for fruitful collaboration in this realm between the experimentalists and the philosopher. This work has been so well received that since its first publication it has appeared in Dutch, French, German, and now in English.

About the Author:

Dr. Stephan Strasser was born in Vienna, Austria, in 1905. He studied at the Universities of Vienna and Dijon, France. Forced to flee from his native country after the Nazi occupation, he went to Belgium, where he was attached to the Husserl Archives and after the war appointed to lecture at the University of Louvain. In 1947 he became professor of philosophical anthropology and the philosophy of education at the University of Nymegen, Netherlands. In 1956 he accepted an appointment as visiting professor at Duquesne University. He has published several books and about forty articles about various questions regarding the philosophy of man.

More from Richmond

"We are now on the inside work which includes the making of closets, framing in of floors, etc. Next week we plan to start on the plumbing and electricity.

"Under the guidance of Fred Brinkmann, and a volunteer registered plumber, we should make fine strides. (This volunteer is taking a few days off from his work at nearby Selfridge Field to get us off to a flying start, especially with the work at the furnace). Several others have asked to help, so maybe we'll be in real good shape soon.

"The general interest among

the Fathers and neighbors has been most encouraging. Father Thiefels was instrumental in landing us some equipment that saved nearly \$3,000! A brick wholesaler just called to insist that we accept 3,500 bricks for the chimney "as my Lenten sacrifice." This is the same man who insists on giving us a "steal" price on hardwood, plywood for our flooring and sub-flooring.

"We hope that St. Joseph will get us ready for his feast on May 1, but that is strictly in the prayer stage. Thanks to him and the good Lord, we have survived really narrow escapes in the construction thus far."



Fathers Conroy, Gaughan and Schuster.

BACK COVER: Brothers Retreat Group at Ferndale, January 3-10, Father Stanley Trahan, retreat master (front row, center).



Our Province



March-April 1958



Our Province

March-April 1958

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No. 2

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Contents

Sick List

Please pray for the speedy recovery of:

Father Roy Burkhart
Father Daniel Conklin
Father F. Fitzgerald
Father Joseph Keown
Father Francis Kichak
Father E. Wilson

In Your Charity

Please pray for the happy repose of the souls:

Father of Father J. Paga
Mother of Father Prueher
Mother of Father Becker
Father of Father Bernacki

Community Life—10

Fraternal Correction

When you observe a grave fault in a confrere or when you see him do things that may seriously harm him or the Community, consult the Superior. But when you feel you have to do this, be certain you are prompted by a spirit of real charity and a pure and holy intention devoid of any bitterness.

Never cultivate in your mind or heart a spirit of opposition, bitterness, enmity or indifference towards confreres, whatever your motives. Avoid making preferences because of a confrere's natural advantages, talents or other qualities. Love all equally and treat all with the same respect and good-will.

Beware of esteeming yourself above your confreres for any reason. Rather consider yourself the least of all, prefer all to yourself and instead of seeking to scintillate, act rather to distract attention from yourself.

COVER: Scene from "Un Missionnaire," French movie of Holy Ghost missionaries.

OFFICIAL

Retreats

Duquesne: June 8, 1958

Ferndale: June 15, 1958

Make your reservations promptly

Ordination at Ferndale

March 5, Most Rev. Lawrence Sheehan, bishop of Bridgeport, ordaining prelate:

Tonsure: Mm. Giambrone, Allen, Tunney, Evanstock, Duffy.

Porter and Lector: Mm. McNally, Hanley, Tuozzolo, Joyce.

Subdiaconate: Mm. Jackson, Hayes, Deniger, Miller, Lipke, Timassy, Tout, Herbert.

March 6, Most Rev. Lawrence Sheehan, bishop of Bridgeport, ordaining prelate:

Exorcist and Acolyte: Mm. McNally, Hanley, Tuozzolo, Joyce.

Diaconate: Mm. Jackson, Hayes, Deniger, Miller, Lipke, Timassy, Tout, Herbert.

NEW PUBLICATION

The Province of France is planning to issue a new review which will consist principally of articles:

- 1) on the spiritual life, especially on the Holy Ghost, the Immaculate Heart of Mary,

Venerable Libermann.

- 2) on the problems of missionary life and kindred subjects.

Fathers of all Provinces are invited to contribute articles to this review. Translation into French will be done by the editors of the review.

The editor of PARACLETE has been appointed American "correspondent" for the review. Contributors should send their articles to him. His function will be one of "clearance" only and not of criticism.

"BULLETIN" VOLUMES NEEDED

Duquesne University library lacks the following volumes of the "Bulletin Mensuel":

vol. I (1857-59),
III (1862-1863),
V-X (1866-1877),
XIV (1887-88),
XVI-XVIII (1891-97),
XXVIII (1915-1917),
XXX (1921).

Communities which may have surplus copies of any of the above items, are kindly asked to forward them to:

Editor, OUR PROVINCE
801 Bluff Street
Pittsburgh 19, Pa.

AVIS DU MOIS

(Bulletin, Nov.-Dec. 1957)

On Obedience to the Church

My dear Confrerers:

As you have read elsewhere, I went to Rome on the occasion of the sacerdotal jubilee of our Cardinal Protector, in order to express to him the home of loving attachment of the members of our Congregation.

I made use of that occasion to visit the various Roman Congregations with which we have special relations, and to take up with them certain questions that concern the progress of our religious family. I received everywhere a most cordial welcome, and a great spirit of comprehension was shown me when I proposed my problems.

In my visit to the Sacred Congregation of Religious, I asked for some clarification regarding the new directives imposed by the Constitution *Sedes Sapientiae*. Here are the answers to the questions I submitted to said Congregation:

1. The recollection (retreat) which is required by the *Statuta Generalia* at the end of five years of ministry, may be postponed so that from eight to ten years could be consecrated to said ministry before that time is given to recollection. Our experience, in

fact, has shown us that it is after such a longer period of ministry that our confreres are best able to profit by that recollection.

2. Temporary vows may not be postponed beyond six years, for after such a period of probation the professed should know whether he wants religious life and the director should know the religious sufficiently well to determine whether he is capable of remaining in religious life. However, in view of special difficulties of religious life especially in the missions, the Congregation of Religious declared vows in cases when there remains a slight doubt about the aptitude of the young professed for our kind of life.
3. As regards the law formulated in the *Statuta Generalia*, to the effect that there should not be a greater interval than three years between philosophy and theology, I was told that this rule is not imperative and that a better formation of scholastics constitutes a sufficient reason for prolonging beyond is consecrated to studies, three years the time that to teaching or prefecting.

At the Propagation of the Faith, I came to realize how well they are informed regarding the present situation in Africa and the difficulties we face in those works. Several problems which I submitted to that Congregation must wait for their solution till a later date.

Regarding the question, whether a jurisdiction which until now was entrusted to our Congregation and is now in charge of a secular bishop is *pso facto* removed from our responsibility, the answer I received was that this is not so.

At the Work of St. Peter-the-Apostle, I had the pleasure of meeting its new Director, Mgr. Mazza. He told me that missionary Congregations can henceforth expect to receive subsidies from that Work, to cover in part the expenses of construction of their houses of formation in mission countries.

I had the unexpected privilege of being received in private audience by the Holy Father, on December 19, 1957. Pius XII was fully of fatherly goodness

towards me. He was greatly interested in our success in getting vocations, and he questioned me particularly regarding conditions at the French Seminary. The Pope insisted strongly on the necessity of obedience towards Superiors and especially of obedience of all to the Church. It was easy to see that this constitutes the Holy Father's primary concern in regard to religious life.

At the end of this consoling audience, the Pope gave His blessing for all our aspirants, our novices, our religious as well as for all our works. It is on that note of obedience stressed by the Holy Father that I want to end this *Avis* to you, my dear Confreres. Let us realize how absolutely necessary that virtue is for our religious and apostolic life. The recent words which Pius XII addressed to the Congress of Perfection prove that without obedience our religious life is a sham, and it is wanting in solid foundation.

Father Griffin, Superior General

Silver Jubilee

Father Peter Becker, C.S.Sp., celebrated his Silver Jubilee of his ordination to the priesthood on April 23, with a Solemn Mass of Thanksgiving at St. Mary's Church, Sharpsburg, Pa.

Father George Collins preached the sermon, Father Peter Gross was deacon and Father Arthur Woehrel, subdeacon and Father James Sheridan, master of the ceremonies of the Mass. The community of St. Mary's was host to Fathers of the Pittsburgh area at a dinner which followed.



St. Edward's, New Iberia, La.

New Church at New Iberia

Rev. Matthew C. Evanstock
C.S.Sp..

THAT'S how long the good people of St. Edward's parish in New Iberia, La., had to wait for a permanent church. In 1918, thanks to the generosity of Mother Katherine Drexel, a combination Church and school was built of wood. The church was downstairs and the school upstairs. Such an arrangement had its disadvantages owing to its lack of sound conditioning. It called for complete coopera-

tion on the part of church and school.

One Saturday morning a Nuptial Mass was scheduled. I forgot to remind Mother Superior. As the priest began the marriage form, "John Jones, wilt thou take . . .", a thounderous roar was heard overhead. The public school children were marching up the stairs for religious instruction unaware of the marriage going on below them. Ceremonies below came

to a halt until the commotion subsided. This was not an uncommon occurrence during the past 40 years.

When Father Clement Roach, C.S.Sp., pastor of St. Edward's church took over his duties late in January, 1957, decisions had to be made with deliberate haste. On Palm Sunday, April 14, 1957, ground was broken for the new church. On Low Sunday, April 28, 1957, dirt was spaded for the new St. Jude's Mission Chapel in Olivier. (For that story see the February, 1958, issue of the *Paraclete*).

On Palm Sunday, March 30, 1958, mass was said for the first time in the St. Edward's Church.

Constructing and completing a chapel and a church within a year was a major achievement. It solved our most pressing problem, sufficient space to accommodate all our people for Divine Worship. Also, providing a beautiful place to adore God inspires people to greater service in His Glory.

The structure is of contemporary Romanesque design having a total seating capacity of 800 persons. The round arches

Interior of St. Edward's.



and the four large gleaming white concrete crosses atop each peak of the roof immediately attract your attention. The exterior of the 12" masonry walls are of red matt face brick; the interior of grey velour face brick. The floors are terrazo. The striking laminated arches and the pinewood ceiling are in their natural finish. A harmonious combinations of Verde Antique and Florido Rose Vermont Marble composes the altar and communion rail. The new pews are in natural red oak finish. A

Baldwin organ graces the choir loft.

The church was designed by Dunn & Quinn, architects and engineers of Lake Charles, La. The building was constructed by the Herpeche Construction Co. of New Iberia, La. Mr. Numa Labiche, contractor.

The total cost of the church is approximately \$115,000. Thus after forty long years St. Edward's has a permanent church thanks to the resourcefulness of the previous pastors and to the ingenuity and know-how of the present pastor, Father Roach.

Golden Jubilee of Cardinal Protector

HIS Eminence, Cardinal Valeri, Prefect of the Sacred Congregation of Religious and Cardinal Protector of our Congregation, celebrated the fiftieth anniversary of his ordination to the priesthood during the month of December of last year. It coincided with the second Congress of the States of Perfection and a reception at the General Procure of the Corso d' Italia.

Second Congress of the States of Perfection

THE first Congress under that name was held in 1950. The second took place in Rome from the 8th to the 14th of December, 1957.

The Congress gave due homage to the Cardinal Prefect of

the Sacred Congregation of Religious.

Secondly it was its intention to complete the organization of the movement of perfection and the apostolate which was begun at the General Congress of the States of Perfection held in 1950.

On this occasion also it was found opportune to explain the teaching and the practical application of the three important Constitutions: *Provida Mater Ecclesia* (1947) regarding secular institutes, *Sponsa Christi* (1950), the first example of adaption to modern times of the glorious branch of religious life led by cloistered nuns. Lastly, of *Sedes Sapientiae* (1956), which contains a synthesis of the funda-

mental principles of religious, sacerdotal and apostolic formation of the members of the States of Perfection.

General Superiors of Religious Congregations of men and women and their representatives took part in the Congress.

On Saturday 14, His Eminence Cardinal Valerio Valeri, at the closing ceremonies, expressed the wish "that the members of the Congress would firmly resolve to apply the conclusions of the Assembly and endeavor to realize in their individual countries what the Church expects of them for the renewal of the estate of perfection."

Reception of our Cardinal Protector at the Corso

ON Sunday, December 22 of last year, Cardinal Valerio Valeri shared a meal with us

at our house on the Corso d' Italia. Our Superior General offered His Eminence a magnificent piece of sculpture, the work of a Bangui artist, an album containing the maps of our missions together with statistics, photographs of our principle houses of formation, and an offering which His Eminence was pleased to accept for the needy works with which he is charged. *Our Superior General in Rome*

DESIRING to be present at the celebration of our Cardinal Protector's Golden Jubilee, our Superior General went to Rome on December 16, 1957.

On December 21 he assisted, in the Church of the Gesu, at the Mass celebrated by our Cardinal Protector, for the intentions of all the religious Sisters of the diocese of Rome, and with a memento for the benefit of the Sisters of the entire world.

CARDINAL'S LETTER TO PROVINCIAL

March 14th, 1958

Very dear Father Provincial:

I am deeply grateful to you and to all the members of your Province for your kindness in sharing with us the joy of the fiftieth anniversary of my ordination to the Holy Priesthood, this past twenty-first of December.

I have been deeply touched also by your devotion and appreciate the prayers that you have offered for me, and the gift which you have sent through your Father General. I beg God Himself to be the pledge of my gratitude and to reward you with an abundance of His grace.

Our dear Father Murphy, General Procurator, has recently been unwell. Now he is much better.

Renewing my thanks, dear Father, I send you and each member of your Province my most cordial blessing and I remain,

Sincerely yours in Christo,

Valerio C. Valeri

Very Rev. F. H. McGlynn, C.S.Sp.

Provincial

Washington 11, D. C.

Champ Helps Church

A \$2,000 gift has been received by a local church in a letter from a prize fighter which said an additional \$1,000 was forthcoming next year.

Receipt of the money was announced from the pulpit by the Rev. Father Samuel L. Delaney at a Sunday worship service at St. John's Catholic Church.

Two checks, each of \$1,000 were received by the church bearing the signature of Floyd Patterson, world's heavyweight champion, on one check, and Constantio (Cus) D'Amato, Patterson's manager, on the other.

The checks came from the office of the fighter's attorneys.

Last April, the fighter, his manager and Patterson's trainer, Dan Florio, stayed with Father Delaney, when Patterson appeared in an exhibition fight here.

During his visit, Patterson learned of reconstruction work under way at the church and school, the priest said, and a letter accompanying the checks said the gifts were for repair work needed on the church and school, he said.

Father Delaney said the letter indicated that the fighter would send another \$1,000 early next year.

Arrivals

Arthur Lai-Fook, province of Ireland, mission of Trinidad, arrived at Idewild, March 29, 1958, via KLM, from Trinidad. Departed March 30, 1958, from Idlewild, with KLM for Prestwick, Scotland.

Bishop Byrne's Jubilee

MOST Rev. Joseph Byrne, C.S.Sp., D.D., observed the silver Jubilee of his Episcopal consecration at the mission of Kilema in the diocese of Moshi, Tanganyika, on March 19th. Present were many of the Fathers of the diocese, as well, as His Excellency the Apostolic Delegate, Msgr. Mojiasky-Perelli.

The Church was completely filled by faithful and diocesan and religious clergy.

At the Gospel of the Mass, the Apostolic Delegate read a congratulatory letter from Pope Pius XII which also contained the Apostolic Benediction for all present. Father John Lelo, African pastor of St. Augustine's Church, Marangu, translated the letter into Kiswahili, and then delivered a sermon which traced the life of Bishop Byrne to the present.

At the dinner which followed the Mass, Very Rev. Coleman Watkins, in a congratulatory speech, presented the Jubilarian with a Zodiac car, gift of the Fathers of the American Province. The Apostolic Delegate in his talk likened the work of the missionary clergy to the passing of the torch of the Olympic games: the missionaries pass the torch of the faith to their African Colleagues.

The statistics for 1934, first

year of Bishop Byrne's office in East Africa:

Catholics 30,812

Priests: African — 0;
Foreign 10

Brothers: African — 0;
Foreign 10

Sisters: African 19;
Foreign 3 8

Catechists 345

Churches: over 40028
under 40011

Dispensaries 14

Sick cared for: 50,000

Seminaries:

Major—1; students 5
Minor—1; students 80

Schools:

Bush schools 221

Boys — 8342

Girls — 4,694

Middle — 0 Secondary — 0

Teachers' Training — 1

Boys 80

Women 0

Noviate for nuns 1

Orphanage: Each of the larger missions housed a few orphans.

The growth both spiritually and materially has been significant. (Cf. Statistics of June 30, 1957, OUR PROVINCE).

The Fathers of the American Province of the Holy Ghost Congregation have helped no little in assisting the Bishop to realize the progress indicated by the statistics.

Later this year marks the Silver Jubilee of the sending of the first American Padres to this

diocese which was entrusted to our Province. Records there will tell the story.

News Roundup

• **MOSHI.** Things here at Umbwe are fine. Last week the Brother broke ground for the new building program which has gone into swing here. It will provide for an assembly hall, an additional science hall, a typing room more classrooms, new teacher houses. What we would really like, to top everything off, is a library, but no money is provided for it by the Government. If you happen to have an extra 7,000 dollars sitting in your desk, ship them out!

• **ST. MARK'S N. Y.** The annual dance was held on February 7 . . . 1953 men, 629 women, 44 High school children, 388 Parochial school children and 15 Public school children gave \$30,-417.57 in the weekly collection envelopes in 1957 . . . 32 adults were baptized on April 9 and Father **McAnulty** assisted.

• **FERNDALE.** Ferndale played host to the Brothers of the Province, who made their annual retreat from January 3rd to January 10th. Father **Trahan** preach-

Our early missionaries in Moshi.



ed the conferences . . . On January 4th the schola sang a requiem Mass for the Superior General of the Religious of the Sacred Heart at their Noroton convent . . . Father **Wright** and five junior seminarians—Messrs. Carl Scheider, Edward Marchessault, William Headley, Ronald Davis, and Daniel McCarthy, arrived from Cornwells February 2nd for a two-day visit. The purpose of their visit was study and orientation of the Ferndale CSMC Unit with a view to organizing a similar program at Cornwells . . . Two aspects of the Venerable Father Libermann's life was illumined by papers presented to the community by Messrs. Tuozzolo and Hanley as part of the February 2nd anniversary and celebration . . . Father **Lord** was guest speaker for the month. He addressed the community on parish organization, in general, and the Legion of Mary . . . The cold weather had been a boon to the hockey fans. The lake had been in good skating condition for the past two months. Even the frequent snow falls during January and February didn't halt the skating; one section was always kept clean for the rink . . . Visitors during January and February were: Very Rev. Father **Provincial**, Fathers **Halloran**, **O'Brien**, **Hillman**, **M. Kane**, **Murray**, **Kirkbride**, **Wright**, **Lord** and **Chiaramonte**. On the evening of

March 3, Mr. Timassy joined the ranks of those in perpetual orders. His vows were received by the Superior, Father **Walsh** . . . March 5-6 Bishop Shehan of Bridgeport conferred Tonsure and Minor and Major Orders . . . These ceremonies were attended on respective days first by the girls of the senior class of Sacred Heart Academy, Stamford and the second day by the girls of the senior class of the Academy of the Sacred Heart, Noroton . . . Although it turned out a soggy day, the Feast of St. Thomas was fittingly observed by a Solemn High Mass sung by Father **Supple** in the morning and a free day rule . . . Two Sundays, March 9 and 16, the scholastics of Ferndale were hosts to the Knights of Columbus Squires, paying a visit to Ferndale, learning about us and our work. Of course we are on the lookout for vocations . . . The Feast of St. Joseph and the Feast of the Annunciation were bright spots in the uniformity of Lent . . . Mr. Soberick ably defended his thesis "The Originary Subject of Political Power is the Body Politic Which in Turn Transfers it to the Ultimate Subject" in the philosophy disputation in spite of some sharp attacks from the audience . . . Through the kindness of the New Canaan Theatre management, the Community was invited to a special showing of the movie, **The Ten Commandments**,

March 29 . . . Also on March 3 the Provincial Council on studies brought together in conference here at Ferndale, Father **Provincial**, Fathers **Walsh, Connors, Harcar, O'Rourke, Puhl, Figaro, E. Moroney, and C. Lachowsky.**

. . . Father **Conklin** recently appointed to Ferndale, is an active figure about the property seeing to the project of planting a wall of trees on the property line separating us from the new housing development . . . Visitors for the month of March were: Father **Murray, Kirkbride, Collins, McGoldrick, McGraith.**

• **DUQUESNE U.** Enrollment at Duquesne University for the spring semester numbers 4,555 students with 2,878 male students and 1,677 female students. Veterans enrolled at Duquesne number 914 male and 13 female students . . . The School of Business Administration heads the enrollment with a total of 1,344 students. Following closely is the School of Education with 1,081. The College is represented by 961 students. The School of Music enrolled 128, while the School of Nursing has 183. Completing the enrollment list are the School of Pharmacy with 208 students, the School of Law with 110, and the Graduate School with 540 . . . The sixth annual Retreat Sunday of the Duquesne University Alumni began with a Memorial Mass for deceased alumni

in the University Chapel at 11:00 a. m. on Laetare Sunday, March 16, 1958. Father David C. **Marshall** served as Retreat Master. Father Joseph **Rengers** celebrated the Memorial Mass and served as Retreat Director . . .

Most Reverend Howard Carroll, a former student at Duquesne, has been appointed Bishop of the Altoona-Johnstown Diocese by His Holiness Pope Pius XII. He was elevated to the episcopacy after serving 19 years with the National Catholic Welfare Conference, 13 of these as its General Secretary . . . Duquesne has announced the establishment of the Hugh C. Muldoon Memorial Lectureship, in honor of the late dean and founder of the University's School of Pharmacy. Negotiations are now underway to obtain a nationally prominent figure to inaugurate the lectureship which will be sponsored by Alpha Beta fraternity, Duquesne University's chapter of Rho Chi, national honorary pharmaceutical society. Dr. Joseph Feldman of the School of Pharmacy faculty is directing the planning for the event. The idea for establishing a memorial to the late dean was conceived shortly after his death in May, 1956, by the students who studied under his deanship. Early in 1957 it was decided that a lectureship would serve as a fitting tribute to the man who founded the school 32 years earlier . . .

• **HOLY GHOST CHURCH, NEW ORLEANS.** At the invitation of Bishop Greco, Father I. V. Huber conducted the annual retreats for the secular priests of the Diocese of Alexandria, La. . . .

• **SAN DIEGO, CALIF.** Symbolic Meditations on the Litany of Our Lady by Most Rev. Richard Ackerman is now available. This little jewel will take up no space

to speak of in your coat or back pocket. The 54 colored pictures by Bonella Milano, alone are more than worth the price (\$1.25) of the book. Lithographed and bound in Italy, this work of beauty is a fitting addition to the many new tributes and marks of affection flowing from the presses in this Jubilee year of Our Lady of Lourdes.

60 Years a Priest

RECENTLY a rare anniversary was celebrated at St. Joseph's Church, Mount Carmel. The Reverend Ladislaus Alachniewicz, C.S.Sp., celebrated the 60th anniversary of his ordination to the priesthood.

Father Alachniewicz was born in Poland in 1874, but came to the United States with his mother and younger brother in 1888. They settled in Pittsburgh, and it was there under the guidance of the late Rev. Anthony Jaworski, C.S.Sp., that he made arrangements to enter the Holy Ghost College, now Duquesne University, in the last semester of 1890. He was ordained to the priesthood on February 2, 1898 by His Excellency, the late Most Rev. John Ryan, Archbishop of Philadelphia.

During the next decade, Father Alachniewicz fulfilled his

assignments zealously. Several churches owe their existence to his untiring labors and thousands of entries in baptismal records and marriage registries throughout the missions and parishes under the Holy Ghost Fathers carry his signature.

He was sent to the foreign mission in 1908 — Freetown, Sierra Leone, Africa. Though Africa presented Father with its own brand of difficulties — the tropical climate, built the present fine stone church of St. Raphael in Waterloo.

After six years of this exhausting climate he was sent back to the United States. Since then his time has been spent as pastor of various churches in this country, in organizing provinces and teaching seminarians in Poland, in conducting missions throughout the country.



Father Alachniewicz, Bishop Leech, Father Szumierski and secular clergy.

A BANQUET commemorating the anniversary was held March 9, in the parish hall of St. Joseph's Church, Mt. Carmel, Pa.

More than 200 admiring friends of the beloved priest, enjoyed the festivities, including roast turkey with all the proverbial fixings.

The Most Rev. George L. Leech, Bishop of the Diocese of Harrisburg, presided and delivered the principal remarks in which he warmly congratulated Father Alachniewicz, who is now retired and in residence at St. Joseph's rectory after serving for many years as assistant pastor of the parish.

The Rt. Rev. Msgr. Thomas

Bartol, pastor of St. Anthony of Padua Church, Brady, was toastmaster.

More than twenty area priests, including the Rt. Rev. Msgr. S. A. Dobinis, pastor of Holy Cross Church, and the Rt. Rev. Msgr. William J. Burke, pastor of St. Ignatius Church, Centralia, also attended.

The program included music and dancing by the children of the parish school and selections by the Women's Choir of the church.

Father Alachniewicz actually observed the 60th anniversary of his ordination on February 2, this year but festivities were postponed until March 9th.

New Bakersfield Church

A LARGE crowd attended the recent dedication ceremony of the new Catholic Holy Spirit mission church at the corner of East Belle Terrace and Madison Street on April 15. Auxiliary Bishop Harry A. Clinch of the Monterey-Fresno diocese officiated at the dedication ceremony.

A solemn high mass was conducted with the Very Rev. Monsignor Patrick Leddy as the celebrant, assisted by the Rev. Father Joseph F. Smith and the Rev. Father James Maloney, pastors of St. Francis, Our Lady of Perpetual Help and St. Joseph's churches, respectively.

Father Francis Trotter, pastor of our Lady of Guadalupe Church, preached the dedication ceremony and pointed out that the new temple of God will fill a long-felt need in this section of Bakersfield and he welcomed the converts and the new parishioners.

The Garces High School Girls' Glee Club under the direction of Sister Mary Dominic, sang the Mass of the North American Martyrs and presented the offertory sung for the first time in public "Ave Regina Coelorum," written for the occasion by Father Pacifico Chirinos.

Father Cassidy, following the mass, voiced his appreciation to

all those who had assisted with the construction of the church and made donations to it. Among these was B. H. Skrable who donated the scaffolding for the entire construction job.

FUNDS for the construction of the building have been provided largely by His Excellency, The Most Rev. Aloysius J. Willinger, bishop of the Monterey-Fresno diocese.

The altar, constructed by Haskell Displays and finished by Russell Goddard, is an example of the general community effort. Built of choice mahogany with oriental ash panels, it is the donation of Monsignor Leddy in memory of his parents. The chalice to be used in the first Mass is the personal chalice of Father Eugene McGuigan. The altar crucifix, the candlesticks and the stations of the cross are gifts of St. Thomas Church in Arvin. The Tabernacle comes from St. Mary's in Taft through the Sacred Heart Church in Greenfield. The vestments and altar appointments are gifts of the Sisters of Mercy and Mrs. Edward J. Shields have helped with the altar linens.

This Catholic Center is the first unit in what is hoped will develop into a complete parish plant. Regular services began

Sunday, April 20, with two Masses, each Sunday—a morning Mass at 8:30, and an evening Mass for the convenience of farm workers at 7:30 P. M. A month's summer school in Religion, to be conducted by the Franciscan Sisters of the Atonement, will be held at the Catholic Center immediately after the closing of the school year.

Parishioners of St. Francis paid for the roof decking and built-up roof; the Catholic Daughters of America paid for

the panelling in the chapel; Claude Downs surveyed the property; Gruber Trenching Co. contributed earth-work and trenches; Allen Nelson and Ray Fernandez plastered the chapel; Neal Anderson laid the tile and carpet in the sanctuary; Cal Estrada tiled in the auditorium; G. F. Terry provided bumper guards; Carlos Shower Doors donated the glass doors; Joe Steiner and Dan Lopez hauled pews; and the Belluomini Brothers stored them.

A Footnote to THE SPIRITANS

by Father Henry Koren

THE story of the earliest members of the Congregation in the United States appears to be almost totally unknown even to the Holy Ghost Fathers themselves. For this reason it may appear desirable to add here a few interesting details for which there was no suitable place in the general history of our Congregation.

Let me first point out that any Spiritan desirous of obtaining his Ph.D. in history can find an abundance of suitable material for his dissertation in the story of Fathers Moranville, Duhamel and Herard. The ecclesiastical archives of Baltimore and other places, in addition to those of the Motherhouse, contain enough unpublished letters and documents about them to

be very rewarding.

The available evidence did not allow me to conclude with certainty that all three Holy Ghost Fathers persevered in the Congregation until the end of their lives. The names of Duhamel and Herard do not occur in the general necrology, but because of the troubled times the Congregation went through in the beginnings of the nineteenth century one cannot call this absence positive proof, especially since the bond uniting the members prior to Father Libermann's time was rather loose. Their obitauries published in contemporary ecclesiastical papers mention that they belonged to "The Holy Ghost." John Francis Moranville certainly died as a member at the

age of 64, and his name was inserted in the general necrology. Incidentally, the necrology of the U. S. Province carries his name as a scholastic who died at an unknown age in 1918!

FATHER Moranville must have been a very remarkable man. He left such a profound mark on the Archdiocese of Baltimore that Archbishop Mareschal took the unusual step of commissioning Dr. Brute (of Mt. St. Mary's College, Emmitsburg) to write his life. Unfortunately, the difficulty in securing the necessary information about Moranville's early life in France and Guiana prevented Dr. Brute from finishing his work before his own promotion to the Diocese of Vincennes forced him to give up the task. However, he surrendered his papers to Bernard U. Campbell, the early historian of the Catholic Church in Maryland. It is from Campbell's "Memoir" about Father Moranville, published in five installments in the *United States Catholic Magazine* of 1842, that the following interesting details have been gleaned. As was mentioned, they merely serve to supplement his story as contained in *The Spiritans*.

In 1778, Father John Moranville entered Holy Ghost Seminary in Paris, which accepted only young men "who by their virtue and disposition for scientific studies promised useful

services" for the Church. Before his departure for Cayenne, he became a member of the Congregation together with a number of other missionaries.

His ministry in Guiana comprised also the chaplaincy of the local prison. One day he assisted a slave who had been condemned to death for attempted murder.

To make an example of the case the authorities decided to have the slave executed slowly—by chopping off a hand and a foot in the four quarters of the town before the final beheading. Father Moranville succeeded in making the victim pronounce a sorrowful confession and accept his punishment to atone for his misdeed, and accompanied him on his movable scaffold. When the executioner cut off the right hand of the slave, it fell on the priest's feet. Whereupon the victim picked it up with his left and asked the priest's forgiveness for staining his shoes!

Once Father Moranville became severely ill and after many days of lingering suffering was finally pronounced dead by the attending physician. Preparations for burial were made, but his old Negro servant stubbornly refused to give up the body after the customary twenty-four period, alleging that there were no signs of corruption. When another day had passed, the doctor and the priest's friends de-

cided to override his servant's objections and proceed with the burial. Suddenly Father Moranville rose up and looked around to see all the commotion in his room.

Shortly after his dramatic escape from Guiana in 1793, he arrived in Baltimore, where he became pastor of St. Patrick's and built the still existing beautiful church of that name, then the largest in the States between New Orleans and Philadelphia. He pioneered the first parochial school in the city, daringly held Corpus Christi processions in the public streets, promoted religious music and chant, and was especially known as the protector of the poor, to whom he literally gave the clothes off his back. He was closely associated with the beginnings of the congregation established by Mother Elizabeth Seton and did what he could to prevent the Trappists from leaving the States for Europe. His heroic courage during yellow fever plagues is recorded in *The Spiritans*.

When broken in health he finally consented to go and seek a cure by a vacation in his native France. Father Moranville had to pass through another harrowing experience. On approaching the Channel, the ship met with one of the Atlantic's terrible November storms. All over the ocean near this busy crossroad of the seas, vessels foundered.

After fighting the seas for eighteen hours, the captain had to announce to his passengers that there was no hope left: the ship was rapidly driven towards the shoals near Oderville. Soon they heard the smashing of wood on the rocks, water rapidly rose into their cabins and all prepared themselves for eternity. But all of a sudden the boat slipped into calm water and the captain was able to beach his ship. No life was lost, and that while no other vessel managed to save even a single life.

The hopes of a cure, however, proved idle. Father Moranville steadily grew weaker and died in Amiens in May 1824 and was buried in the cemetery of Cachy. His parishioners of St. Patrick's made vain efforts to have his mortal remains or at least his heart sent to Baltimore. All they could obtain was a lock of hair, which for many years was kept as a relic. A marble plaque in St. Patrick's preserved his memory:

**Sacred
to the Memory of
The Good Moranville,
The Poor Man's Friend,
The Comforter
of the Afflicted,
and for Twenty Years
The Much Beloved Pastor
of this Congregation
At Amiens (France) he gave
his soul to God, on the
17th of May, 1824.
R. I. P.**

Duquesne University Finances

THE 1956-1957 balance sheet shows that the University is in a solvent but not unduly strong position. Were it not for the fact that the Holy Ghost Fathers and Brothers on the staff contribute their services, the annual deficit would be dangerously high. If, for example, they had taken their salaries last year (which in the aggregate would have amounted to \$192,300) current operations would have balanced out at a \$181,950.00 loss.

Even with that sizeable annual contribution by the Spiritan teachers and administrators, and assuming the same level of receipts through current gifts and grants, next year's projected figures show a balance of less than \$1000, a dangerously close margin in a two million dollar operation. While at this writing the budget is still subject to downward revision, 70.8% of it lies in the field of salaries and these obviously cannot be reduced. Savings, therefore, must be affected in other areas, and since these constitute only 29.2% of the budget, the likelihood of a much more favorable balance is not great.

THE new two and one-half million dollar building for the Schools of Law and Business Administration is nearing completion. It will not, however, be

Group Honors DU Pres.

THE Very Rev. Vernon F. Gallagher, C.S.Sp., president of Duquesne University, was one of three prominent Pittsburghers selected to receive 1958 Brotherhood awards from the National Conference of Christians and Jews.

The awards will be presented May 28, at the Penn-Sheraton Hotel at the seventh annual Brotherhood award dinner of the Western Pennsylvania-West Virginia region of the conference.

Honorees were selected by a committee of 300 civic and business leaders of the area.

John H. Lucas, board chairman of Peoples First National Bank and Trust Co. and chairman of the dinner, made the announcement of the awards.

Mr. Lucas said Father Gallagher, since assuming the presidency of Duquesne, "has been instrumental in significantly increasing the role played by the University in the cultural life of Pittsburgh."

ready by the original target date of September, 1958. Partial occupancy at that time is still a possibility and the disposal of the Fitzsimons Building must be scheduled accordingly.

It is necessary to draw attention to the fact that, although this structure will add 54 classrooms to the plant (plus other facilities) this is not a net gain of that amount. The 16 classrooms in the Fitzsimons Building must be subtracted from this figure and the 24 classrooms of the temporary barracks building cannot be counted on for many more years. The net increase, therefore, is 14 classrooms.

The alumni and friends of the Law School have very generously offered to assume responsibility for the books and furnishings of the John E. Laughlin Memorial Library which will occupy one full floor of the new building. This project is particularly significant because these same people have already contributed generously to the Development Campaign.

This year saw the completion of the capital gifts portion of the Development Campaign among the alumni. The generosity of our graduates and their display of confidence in the University's Development Program is indeed gratifying. In the coming year, for the first time, the Alumni Annual Giving appeal will be made to all

graduates.

Since the University, of necessity, must rely on income from sources other than tuition and fees to meet operating expenses, the contributions to the Development Campaign have been of invaluable assistance in the continuation of the University's building program.

In the past fiscal year the University realized a total of \$506,047.98 from outside sources. A total of \$219,886.38 was contributed by alumni, students, major corporations, smaller business firms and friends of the University. The remaining \$286,161.60 was the result of the balance of the Ford Foundation Endowment gift as well as other varied gifts.

The University has announced that its 2½ million dollar building for the Schools of Law and Business Administration has been named Rockwell Hall in honor of Colonel Willard F. Rockwell, chairman of the board of Rockwell Manufacturing Company and chairman of the President's Advisory Board of Duquesne.

The Very Reverend Vernon F. Gallagher, president of Duquesne, said the building has been so named because of Colonel Rockwell's untiring effort and support of Duquesne in its development program. Colonel Rockwell has headed Duquesne's advisory board since October of 1952.

Missionward

(Vol. IV, No. 6)

(Extracts)

Survey of Vocations

Here is some interesting information culled from an extensive survey compiled by the Gaspar Mission Society of St. Charles Seminary in Carthage, Ohio. It is based upon questionnaire replies from over six thousand major seminarians in the U. S. representing 46% of all the seminarians in the country.

Median age group of those entering Diocesan — 18-19 age group, 23%. Religious — 16-17 age group, 21%. Cities having a population of over 100,000 are the source of 50% of all vocations. However, over 50% of Catholics come from these cities. 80% of such families are middle class. 72% of them own their own homes.

Three out of four of the vocation prospects went to parochial school for eight years. Two out of three were altar boys before entering the seminary. 60% of these last said that serving had an influence in regard to vocation.

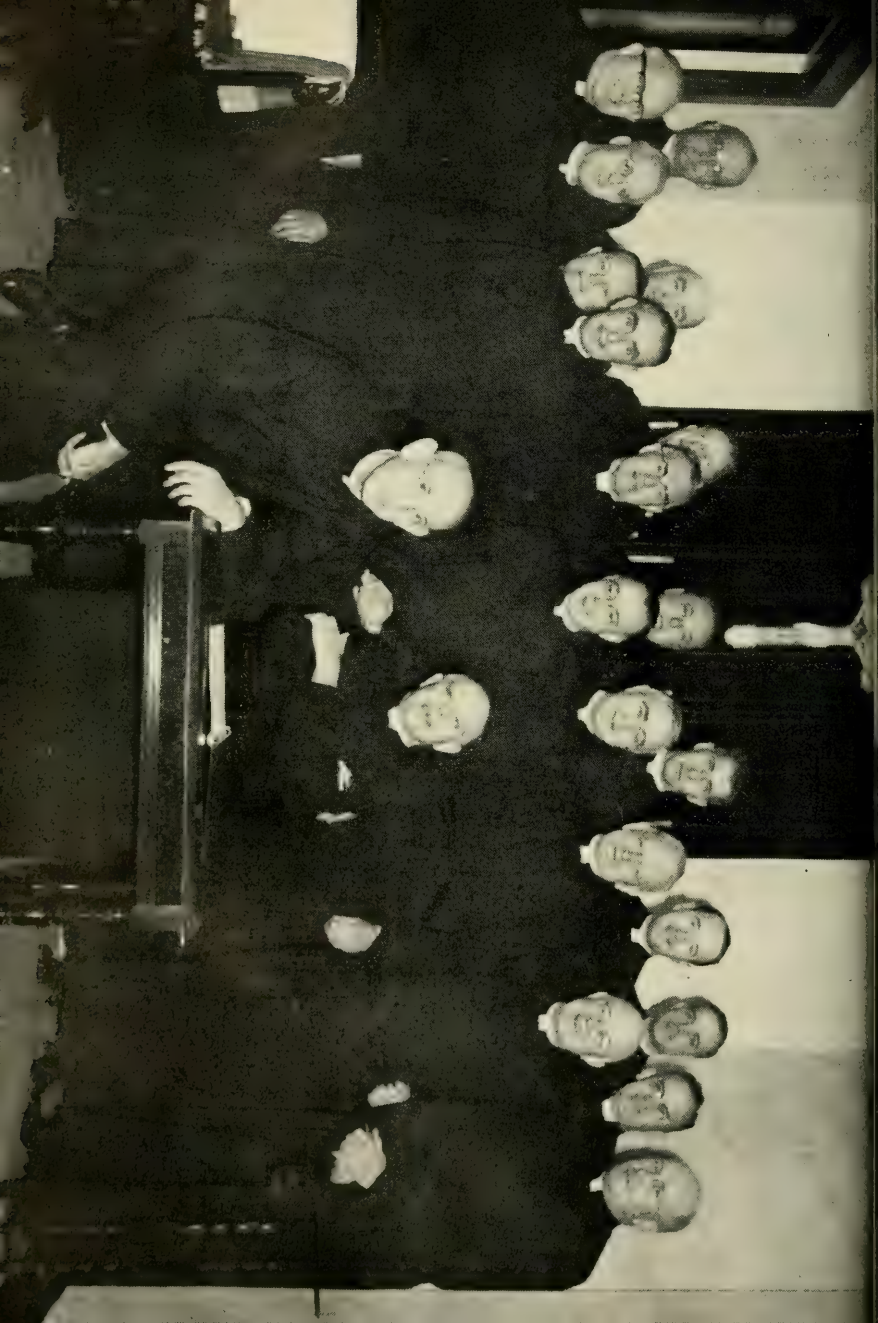
Note the chief influences on vocation: Vocation talks, 28%. Retreats and missions, 27%. Friend in the seminary, 27%. VISITS TO THE SEMINARY, 11%.

The two principal factors hindering vocations were *lack of proper knowledge* and lack of vocation talks.

Vocation Workshops

Speaking of vocations and statistics brings to mind Fernald's plans to be host to a good many youngsters from local areas within the next few months. It is hoped that such visits will, of course, result in vocations to the Congregation, but no high-pressure salesmanship is employed. The boys are invited because we think they will enjoy knowing and seeing what a seminary is like.

Reports from Ann Arbor inform us of a "Vocation Workshop" which seems to be doing well even in its infancy. This project, though not strictly a retreat, does well in presenting the boys with inspiration for good Christian living. The participants come mostly from the Detroit area, Chicago, Grand Rapids, Cleveland, and Bay City. Their week-end stay is taken up with such spiritual activities as stations of the cross and a Holy Hour on Saturday evening. Also the fathers present talks on the various works of the Holy Ghost Fathers, such as in Africa, Harlem, Rome and the Southern missions.



Our Province

May-June 1958





Our Province

May-June 1958

Vol. 27

No. 3

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Sick List

Please pray for the speedy recovery of:

Father Roy Burkhart
Father J. Griffin's brother
Father H. McNeil
Brother of Fathers Eugene and Joseph Moroney
Father E. Wilson
Father E. Clifford (critical)
Mother of Father G. Knight
Father of Brother Stephen
Father of Father van Kaam

COVER: Interior of Sacred Heart Church, an example of the vigorous building program in the Province of the United States. Photo by Father Deer.

Community Life—II Fraternal Correction

In observing fraternal correction, be careful to be truthful and sincere. Favor your confreres above all others, love them as your other selves in the true love of the holy Heart of their Mother and filled with the superabundant plenitude of the Spirit of God.

Let this love come from the heart. It is not enough for it to be verbal or even in formal external actions but should come from a really affectionate heart which fights faithfully and firmly against all temptations that may arise against this virtue.

—**Directoire Spirituel**, p. 569

In Your Charity

Please pray for the happy repose of the souls of:

Father of Father J. Paga
Mother of Father Prueher
Mother of Father Becker
Father of Father Bernacki
Sister of Father Kapp
Brother-in-law of Father Buckley.

OFFICIAL

On the Occasion of the Marian Year

The Council General, in its session of February 25, 1958, decided that, during the Marian Year, the prayer composed by Our Holy Father (called Prayer of the Pope for the Centenary of the Apparitions of Lourdes) should be recited, every Sunday, during Benediction, in all the communities of the Congregation.

Rome

His Eminence Cardinal Valerio Valeri has granted an indulgence to the members of our Society who devoutly recite the prayer:

Benedictus Spiritus Sanctus,
fons amoris et Sanctitatis.

Departure Ceremony

The Very Rev. Francis H. McGlynn, Provincial, delivered the sermon at the 48th annual departure ceremony at Ferndale.

Making their consecration to the apostolate were Fathers Henry J. Planinsek, Forest City, Pa.; John F. O'Grady, Batavia, N. Y.; Edward Caron, Yonkers, N. Y.; John M. Joyner, New York; Peter Covas, Pittsburgh, Pa.; and Raymond M. Buchler, Maple Shade, N. J.

Degrees Granted

Father William J. Kane, Ph.D. (Philosophy), Catholic University, June 8, 1958.

Father Joseph A. Lauritis, Ph.D. (English Literature), University of Pennsylvania, June 11, 1958.

Father Adrian L. van Kaam, Ph.D. (Clinical Psychology), Western Reserve University, June 11, 1958.

Correct African Addresses

Catholic Mission, Arusha,
P. O. Box 109 (NOT 107)
Arusha, Tanganyika.

Catholic Mission, Loliondo,
P. O. Loiondo via Arusha,
Tanganyika.

"Bulletin" Volumes Needed

Duquesne University library lacks the following volumes of the "Bulletin Mensuel":

Vol. 1 (1857-59),
III (1862-1863),
V-X (1887-88),
XIV (1887-88),
XVI-XVIII (1891-97),
XXVIII (1915-1917),
XXX (1921).

Communities which may have surplus copies of any of the above items, are kindly asked to forward them to:

Editor, OUR PROVINCE
801 Bluff Street
Pittsburgh 19, Pa.

Fifth Year for Young Fathers

May, 13, 1958

s/ n^o 684/58

*Re: Fifth Pastoral Year in the Province of the
United States*

1. Favorable decision is given:

- a. for the Fifth Year to be made at Duquesne University, but**
- b. on condition that the young student Fathers reside together in one house under the authority of a Father Director.**

2. Re: the Curriculum:

- a. The Curriculum of the Pontifical Institute of Pastoral in Rome for the year 1957-1958 enclosed herewith, and**
- b. the Very Rev. Father Provincial is directed to submit to the Motherhouse (for approval) a detailed curriculum of courses based on this (Roman) Curriculum.**

Paris, May 13, 1958

**(Excerpt of the Register of the deliberations
of the Council)**

M. NAVARRE, C.S.Sp.

Avis Du Mois

(Bulletin, Jan.-Feb. 1958)

The Apostolic Constitution *Sedes Sapientiae* has lately promulgated the *Statuta Generalia* which lay down the practical rules for the formation of Religious.

We are all religious, and no matter to what Province we belong, we have all the duty of observing those rules. No one has the right to reject this or that article under the pretext that it is rather something that concerns Italy or that applies to Europe alone. On the contrary they are rules governing all religious of all continents.

Now, in article 44, No. 2, nr. 2, we read: "Philosophia scholastica, quoad omnes partes, tradatur et explanaetur secundum S. Thomae Aquinatis doctrinam et principia . . . methodo scholastica et LINGUA LATINA, exceptis . . . BREVIBUS INTERPRETATIONIBUS quae lingua patria fieri possunt."

And in article 45, No. 5: "Quae . . . pro curriculo philosophico statuta sunt quaeque de

LINGUA LATINA in lectionibus adhibenda, ea etiam in curriculo theologico fideliter serventur."

It has been a constant tradition in the Church for the courses of philosophy and theology to be given in Latin and we can easily see the reasons for it. There is here no innovation on the part of the Sacred Congregation of Religious, and we ourselves have no reasons for making innovations by introducing our mother tongue into our courses.

I want to give this reminder to the Directors and professors of our senior scholasticates, inviting them to remain faithful to the Church regulation and hence to correct immediately the abuses that might have been introduced in this matter, and I ask the Provincial Superiors to see to it that that Rule laid down by Rome be faithfully observed.

Francis Griffin, C.S.Sp.
Superior General

Ordinations and First Masses

AT Ferndale, on June 4, Most Rev. Lawrence J. Shehan, D.D., bishop of Bridgeport, Conn., ordained seven deacons to the priesthood. They are Fathers Joseph F. Lipke, of Glenshaw, Pa., William J. Jackson, of Pittsburgh, Pa., Joseph F. Timassy, of Homestead, Pa., Edward M. Hayes, of Milford, Conn., Thomas J. Miller, of Dunkirk, New York, Adrien T. Hebert, of Middletown, R. I., and Joseph Deniger, of Chipewewa Falls, Wisconsin.

Father Lipke celebrated his first Solemn Mass in St. Mary's Church, Middle Rd., Glenshaw, Pa., Sunday, June 8 at 10 a. m. Rev. Stephen N. Schneider was archpriest; Father Joseph L. Duffy, deacon; Father Patrick J. McNally, subdeacon. Father John C. Perg preached the sermon.

Father Jackson celebrated his first Solemn Mass in St. Philomena's Church, Pittsburgh 17, Pa., Sunday, July 8 at 10:30 a. m. Very Rev. Joseph Hallissey, C.S.S.R., was archpriest; Rev. Robert F. Wallace, deacon; Rev. Michael C. MacVeigh, subdeacon. Very Rev. Guthrie preached the sermon.

Father Timassy celebrated his first Solemn Mass at St. Mary Magdalen Church, 1008 Amity St., Homestead, Pa., Sunday, June 8 at 10:30 a. m. Rev. Vin-

cent S. Burke was archpriest; Father Joseph Duchene, deacon; Rev. Peter Chiodo, C.P.P.S., subdeacon. Father Robert N. Puhl preached the sermon.

Father Hayes celebrated his first Solemn Mass at St. Mary's Church, Gulf Street, Milford, Conn., Sunday, June 8 at 11 a. m. Rev. Joseph H. Collonan was archpriest; Very Rev. John J. Walsh, deacon; Rev. James F. McGrath, subdeacon. Rev. Thomas F. Stack preached the sermon.

Father Miller celebrated his first Solemn Mass at St. Mary's Church, Washington Ave., Dunkirk, New York, on Sunday, June 8 at 10 a. m. Rev. John Francis Poole, C.P., was archpriest; Rev. Adolph Schmitt, C.P., deacon; Rev. Basil Stockmeyer, C.P., subdeacon. Rev. John T. Gaughan, preached the sermon.

Father Hebert celebrated his first Solemn Mass at St. Lucy's Parish, 909 West Main Rd., Middletown, R. I., on Sunday, June 8 at 10:30 a. m. Rev. James P. Casey, pastor was archpriest; Rev. Mr. James P. Tout, C.S.Sp., deacon; Father Timothy T. McDonough, subdeacon. Father John T. O'Brien preached the sermon.

Father Deniger celebrated his first Solemn Mass at Holy Ghost Church, South Main Street,

Chippewa Falls, Wisconsin, Sunday, June 8 at 11 a. m. Father Alphonse Favre was archpriest; Rev. Francis Rushmann, dea-

con; Rev. Vianney Thibedeau, O.F.M. Cap., subdeacon. Father Louis A. Dietrich preached the sermon.

New Church at Bakersfield

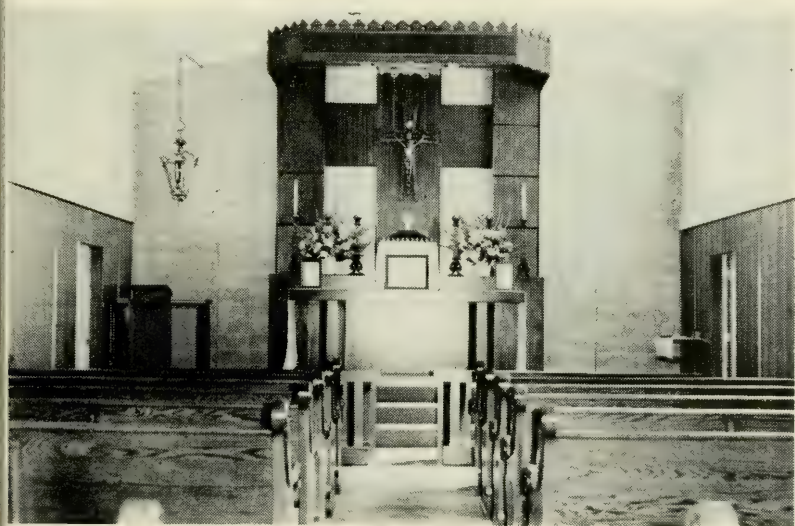
(The Bakersfield Californian
April 19, 1958)

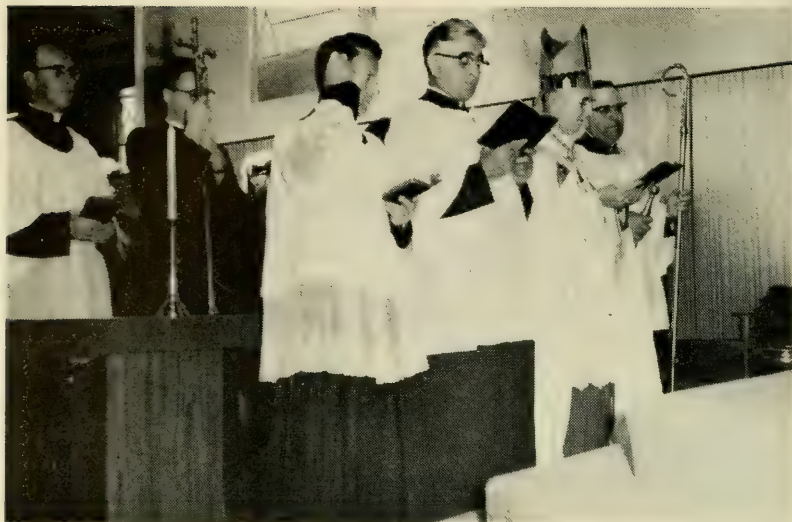
A LARGE crowd attended the recent dedication ceremony of the new Catholic Holy Spirit mission church at the corner of East Belle Terrace and Madison Street. Auxiliary Bishop Harry A. Clinch of the Monterey-Fresno diocese officiated at the dedication ceremony.

The processional, which in-

cluded an honor guard from the Bakersfield Council, Knights of Columbus, proceeded around the entire outside of the church while the bishop blessed the structure and recited the solemn psalms and canticles. Then the church doors were opened and the processional was continued inside with the bishop blessing

Interior of Holy Spirit mission church.





Dedication ceremonies at Holy Spirit.

the interior and the altar and sacristy.

A solemn high mass was conducted with the Very Rev. Monsignor Patrick Leddy as the celebrant assisted by the Rev. Father Joseph F. Smith and the Rev. Father James Maloney, pastors of St. Francis, Our Lady of Perpetual Help and St. Joseph's churches, respectively.

Father Francis Trotter, pastor of Our Lady of Guadalupe Church, preached the dedication ceremony and pointed out that the new temple of God will fill a long-felt need in this section of Bakersfield and he welcomed the converts and the new parishioners.

The Garces High School Girls' Glee Club under the direction of Sister Mary Dominic sang the Mass of the North American Martyrs and they presented the offertory sung for the first time in public, "Ave Regina Coelorum," written for the occasion by Father Pacifico Chirinos.

Father Cassidy, following the Mass, voiced his appreciation to all those who had assisted with the construction of the church and made donations to it. Among these was B. H. Skrable who donated the scaffolding for the entire construction job.

Other funds for the construction of the building had been provided largely by His Excel-

lency, The Most Rev. Aloysius J. Willinger, bishop of the Monterey-Fresno diocese.

The altar, constructed by Haskell Displays and finished by Russell Goddard, is an example of the general community effort. Built of choice mahogany with oriental ash panels, it is the donation of Monsignor Leddy in memory of his parents. The chalice used in the first Mass, Sunday, April 20 at 8:30 a. m., was the personal chalice of Father Eugene McGuigan, chaplain of Mercy Hospital. The altar crucifix, the candlesticks

and the stations of the cross are gifts of St. Thomas Church in Arvin. The Tabernacle comes from St. Mary's in Taft through the Sacred Heart Church in Greenfield. The vestments and altar appointments are gifts of the Sisters of Notre Dame Academy, Rittenhouse Square, Philadelphia. The Sisters of Mercy and Mrs. Edward J. Shields have helped with the altar linens.

This Catholic Center is the first unit in what is hoped to develop into a complete parish plant.

N o t i c e

MOVIE FILMS

Fathers who have in their possession copies of our films:

**NOW THE PRIESTHOOD
KILIMANJARO MISSION**

are requested to notify the Mission Procurator,
Box 8668, Washington 11, D. C., at once.

The Kenco Company, which formerly distributed and serviced the films, has released these functions to us. In future, all requests for loans of the films should be addressed to the Mission Procurator.

To properly handle the many requests from all over the country for the showing of these films, it is necessary for the Mission Procurator to know the exact number and location of all copies of the films.

Please cooperate by informing the Mission Procurator of the name and the number of copies of the films in your possession.

Cornwells' Open House

AT an Open House program held at Holy Ghost Missionary College, Junior Seminary of the Holy Ghost Fathers in Cornwells Heights, Pa., on May 18, Rev. Martin J. McDonough spoke at Benediction of the Most Blessed Sacrament ceremonies held at an outdoor shrine. Father McDonough, Director of the Propagation of the Faith in Philadelphia and intimately associated with missionaries and their work, emphasized the role of Priests and Sisters who have penetrated the

darkness of paganism with the light of Christianity. In addition to Father McDonough, Mr. Paul V. Burns, a representative of the Serra International, a laymen's organization for promoting vocations to the religious life, discussed the parents' part in fostering vocations.

Together with other seminarian speakers, Mr. Edward T. Marchessault, from Cincinnati, gave an interesting description of life in the seminary, and Mr. Thomas P. Kiernan, of New York explained how one may recognize a vocation.

The theme of this year's exhibit was African Progress, depicting the advancement made by our Fathers and Brothers in Africa during the past 115 years. The exhibit, which occupied the entire gymnasium, and divided into three main categories: past, present, and future. A native hut, pictures, and curios which portray African life had been collected especially for this event.

A well-planned program was arranged for the entire afternoon by the seminarians, including a description of seminary life, selections by the seminary glee club, and multi-colored sawdust carpets designed along the paths of the seminary grounds.

Open House exhibit.



News Roundup

● **FERNDALE.** On three Sundays of the month, groups of high school boys from Catholic schools in the area have visited Ferndale as part of vocation promotion work. The scholastics acted as hosts, showing the boys the various parts of the seminary and answering their questions on our studies and work. This was followed up by our missionary propaganda movie and a lunch . . . Father Henry McNulty, Air Force Chaplain, addressed the scholastics with a talk on the various aspects of the military life as he has seen it in his military pastoral work . . . Father Henry Hillman, before returning to his African mission, twice spoke to the student body on the mission apostolate as he saw it, and punctuated his lectures with slides . . . The third speaker to give an address was Father John Considine, M.M., who reviewed the Church's progress in the missions over the past fifty years, her successes, mistakes; and observations for the successful advance of Christ's kingdom on earth by a greater knowledge of local tribal and ethnic customs and practices, native culture and laws, as embraced by the science of Missiology, of late coming into its own . . . The subject of Moral Disputation this year was "It is Necessary to

Swallow the Host to Receive the Grace of the Sacrament of the Eucharist." . . . On May 9th, everybody received their third anti-polio boostershot. Then, on the 14th, twelve stalwarts volunteered a pint of blood each for the Red Cross . . . Messers. Evanstock and Stegman are racing the calendar, the clock and the weather in the dying and drying of sawdust for the traditional colored sawdust carpets on Apostolic Consecration Day . . . The anniversary of our Founding was aptly celebrated by a solemn high Mass. That evening, a movie, "Knock On Any Door" was a rousing success. On the same day, Father **Chiaromonte** brought a group of boys from St. Mark's in New York to have a look at Ferndale . . . Sunday, May 25th the Scholastics provided the singing for the Pontifical Mass at the Cathedral in Bridgeport . . . May also brought final examinations and the beginning of the annual retreat which was conducted by Father Thomas **Dolan**, pastor of St. Joseph's, Herndon, Va. . . . Due to the able direction and labor of Father **Conklin** and the Brothers, the cemetery has been doubled in size and is now in the process of being properly landscaped . . . Father **Murray**, recently re-appointed to Ferndale, was enthusiastically wel-



Veteran missionaries pictured on May 1 embarking for another African "tour" of duty, l. to r., Father Joseph Noppinger (fifth time), Father Joseph Kelly (second time), Father Arthur Woehrel (third time), Father Henry Hillman (second time). (Photo by Father Francis Chiaramonte).

came back by all . . . Visitors for the month were: Fathers Kirkbride, Lord, Farrell, Yates, Collins, McGrath, of Norwalk, H. Struck, of Waterbury, Conn.

● **CORNWELLS.** Youngsters from Philadelphia, Newark and New York, some of whom aspire to the priesthood, came to Cornwells to get a firsthand look at seminary life. Upon arrival the boys were divided into groups of four. Each group was taken on a guided tour of the school. In the recreation hall a small exhibit of pictures and African curios was set up. In the chapel Father Joseph Harman address-

ed the visitors. Father Henry J. Brown, C.S.Sp., outlined the work being done by Holy Ghost Fathers and Catholic laymen at St. Joseph's Home for Boys, Philadelphia. The aim of St. Joseph's Home is to make good Catholic young men, capable of success in the vocation of their choosing. Father Brown explained how the staff of the home cares for the physical, mental and religious needs of the boys. A complete junior and senior high school education is available to the boys.

● **ST. EMMA, ROCK CASTLE, VA.** Forty-nine schools are eligi-

ble for competition in the U. S. Army Wm. Randolph Hearst and Second Army matches. Last year's Academy team placed thirty-first and thirty-fifth respectively in these matches. The 1957-1958 team has moved up to eleventh and ninth positions in the same matches. With all eleven riflemen returning next year it is expected that our rifle team will be among the nation's elite. The Washington Chapter of the Alumni Association recently sent a check for \$199.20 to the Alumni Director. This amount represents the proceeds from benefits given in behalf of the student Air Fund. The Academy gratefully acknowledges the successful efforts of the Washington alumni membership.

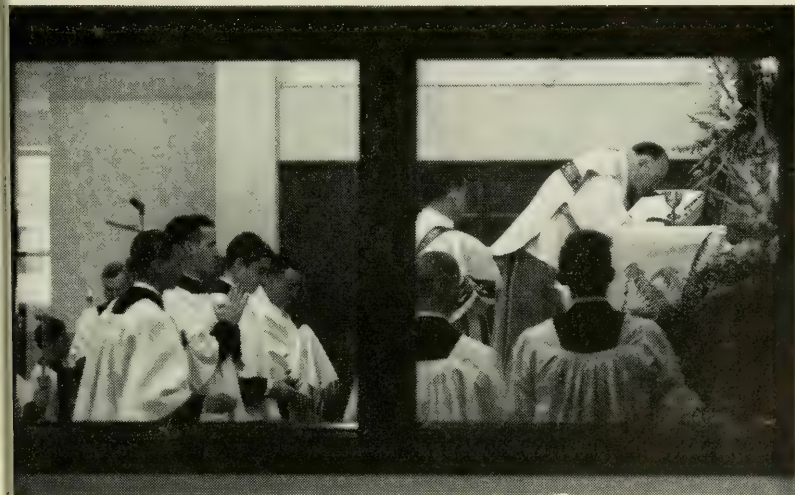
● **DUQUESNE U.** Dr. Braga Paixao, director of Overseas Education for the Portuguese Government and friend of Father Clemente Pereira and Father Correia (R.I.P.), was guest of the community at a dinner on May

Jubilee

Father Edward M. Smith, C.S.Sp., celebrated his Silver Jubilee of his ordination to the priesthood on June 7, with a Solemn Mass of Thanksgiving at Sacred Heart Church, Emsworth, Pa.

Father George Collins preached the sermon, Father Joseph Moroney was deacon and Father John P. Gallagher, subdeacon. A Luncheon, prepared by the Ladies Auxiliary for Priests, Sisters and relatives, followed.

Fathers J. Moroney and J. P. Gallagher assisting at Father E. Smith's Jubilee Mass.





Bishop Dearden and honorary degree recipients, l. to r., I. W. Wilson, Bishop McVinney, Dr. O'Donnell, at Duquesne Commencement.

27. Dr. Paixao, in response to a speech of welcome and hospitality by Father Vernon **Gallagher**, expressed his warm admiration for the work of the Holy Ghost Fathers in Portugal and the Portuguese African missions. Father Gallagher presented the guest with a copy of **Spiritans**, the new history of the Congregation . . . 573 graduates received degrees at the University's Commencement exercises on June 1. Baccalaureate Services were conducted at St. Paul's Cathedral in the morning with Most Rev. Russell J. McVinney, D.D., bishop of Providence, delivering the ser-

mon. At the Commencement Exercises in the afternoon, Dr. Leo D. O'Donnell, long-time University physician, made the address. Honorary degrees were presented to Bishop McVinney, Dr. O'Donnell and I. W. Wilson, chairman of the board, Aluminum Company of America.

● **TARENTUM.** Fathers and Brothers of the Pittsburgh area were guests at the Pentecost celebration and the observance of the 70 years the Holy Ghost Fathers have been in Tarentum. Father Vernon Gallagher preached before Benediction.

Folk Festival

The Pittsburgh Folk Festival, sponsored by Duquesne University, received international attention this year. The Festival, which was held on May 9 through May 11 at the Syria Mosque was given widespread publicity by the United States Information Agency through its Voice of America, as well as its motion picture and press services. Representatives of six nationality desks, Bulgarian, Romanian, Lithuanian, Ukrainian, Hungarian and English, taped interviews with festival participants for rebroadcast overseas. A crew from the motion picture branch of USIA photographed the entire dress rehearsal of the Festival and remained over to film the food and exhibit booths.

Press coverage for use overseas was provided by the photo acquisition division of USIA working with the special projects section. Twenty nationality groups took part in this year's festival which was originated by Father John R. Schlicht of the Duquesne faculty.

Scote lassies before the Lithuanian exhibit at Folk Festival.



Priests and Art

by Father E. M. Catich

(The Catholic Messenger

Davenport, Ia.

March 27, 1958)

(Excerpt)

AT the beginning of this article, I promised to offer some suggestions "as to how we can restore reality, freshness and vitality to our religious art."

When one considers how deeply entrenched are the sentimentalities we have been looking at, how ingrained the convictions that these sentimentalities are, in fact, "good art," and when one sees little or no abatement in the outpouring of the cheap and the shoddy together with the difficulty that honest religious artists face as they attempt to earn a living at their honorable craft, my early promise seems indeed to have been a rash one.

I hasten to point out that these are, in fact, suggestions, not either—or ultimatums that exclude the possibilities of other, perhaps better, suggestions from other sources.

Education is certainly one of the keys that could open the door to a more glorious future does religious art. Education of clergy and laity with regard to both the inviolable principles of religious art and the processes and principles of art-production in general.

Our ordained clergy buy the artifacts, hire the architects and artists for our churches and schools. The clergy has had thorough college-level courses in philosophy, ethics, history, education, the sciences, etc. After college, the seminarian spends four rigorous years studying liturgy, dogmatic, ascetic and moral theology, Canon law, Church history, Holy Scripture, etc. This training enables a priest to care for souls, but he enters the active priesthood with little or no training in elementary art principles, esthetics, architectural rudiments and related problems. And yet he will be called upon, sooner or later in his priesthood, for decisions that can be made rightly only if he has had more than a brushing acquaintance with the principles of good art-production.

Many Catholics, I fear, erroneously but charitably feel that a priest's collegiate and theological training has given him artistic discernment as well. Indeed, I have known some clergy, happily only a few, who must have mistakenly assumed that one of their ordination gifts was esthetic intuition. And there are others who maintain that there are no objective, only subjective, norms for art and art-production.

This is a partial explanation of why much that is questionable in Church art receives its 'imprimatur' in *vacuo*.

Education, then, of both priests and Sisters, as well as laity, which will include education in the fundamentals of the graphic and plastic arts, architecture and esthetics, and specifically as these are related to the liturgical requirements of the Church, seems to me to be an essential if we are to have genuine religious art in ever-increasing quantities.

Perhaps a survey of the art curricula of our seminaries and lay colleges, not too difficult a task, would be a most revealing starting point. We know, of course, that the present Holy Father has repeatedly urged, commanded would not be too strong a word, administrators of seminaries to give future priests a solid groundwork in both the artistic and liturgical elements of Church music. And recently (June 1952) the Sacred Congregation of the Holy Office issued instructions to all bishops, seminary rectors and religious superiors that "... care should be taken that aspirants to sacred orders in schools of philosophy and theology be educated in sacred art and formed to its appreciation."

This is something that can be accomplished not by an occasional lecture or two but through regularly scheduled

courses of instructions.

The artist may not flout the rights of the patron or client. But if the priest (the usual client of the artist) has rights, he also has responsibilities. One of his chief responsibilities in the area of church or religious art is to insure, to the best of his abilities, that the exercise of his rights over the artist conforms with the purpose and function of religious art and that such art will not lead his congregation down the byways of emotionally-interesting, but non-devotional, artifacts.

The laity, too, have their responsibilities, among them the responsibility of maturing in their faith. And with an ever-deepening maturity, they will come to see the gap between their own understanding of religious and theological truths and the confused, superficial knowledge of the artists we have been talking about here. There will then be a rejection of the spurious, counterfeit art and a demand for art that corresponds more closely with the truths as the Church teaches them and as they have come to understand them.

Finally, I have, with a great deal of reluctance, come, not yet to the conviction but, let us say, to a strong suspicion that only a renaissance of folk-art by an apostolic, zealous Catholic people can produce, in flourishing quantity, the kind of religious

art that will have all the spontaneity, joy, vitality and, of course, theological awareness that genuine religious art requires. Our art needs, I seriously suspect, transfusions of folk-blood; secular and commercial pietistic arts are too anemic to help us.

My suspicion is that the professionals among today's artists have become, in some cases, worn out; in other cases, their technical slickness has been an easy escape from the far more arduous task of seeking authentic inspirations and then expressing those inspirations in a form that, while highly professional, does not kill or deaden the spirit of the work.

Many people are overawed by the technical excellence of professionals and church-decorating companies. I must insist again that technique is a means, not an end. We ought not shun technical mastery, all these being the importance of formal exemplars in any art. Indeed, given equal. Yet we may not set aside a choice between ordinary folk-art technique expressing fresh, worthy exemplars on the one hand, and, on the other, scintillating technique expressing worn-out formal exemplars, one unhesitatingly must choose the former. Even magnificent technique is no substitute for worthy ideas.

As I say, a folk-art renaissance is still only a suspected possibil-

ity and I cannot, even at this time, describe it as a prediction. If my suspicion is born out by future developments, it will not be a return to "primitivism for its own sake"; that would simply be another form of sentimentality, and not a very novel form at that.

Rather, this nascent folk-art would be a tremendous thrust upward from the people, an unselfconscious demand and desire for expression of religious truths deeply felt and profoundly understood. It would perhaps be idle to speculate about all the circumstances and developments needed to create a climate for such a resurgence of popular art. Certainly such socio-economic realities as the ever-shortening work week, the consequently increased leisure, the renewed interest in do-it-yourself hobbies as a welcome change of pace from non-creative routinized work—all these would have to be considered as a least relevant developments.

Other relevancies would have to include the shift to "suburbia," the condition and future of rural people, the current, intensive self-examination of our colleges and universities, the emergence from the catacomb mentality, the rise in American Catholic education of the Sister-Formation movement, and finally, most important of all, the undiminishing, joyous interest and participation in the liturgy.

What we need immediately, to arrive eventually at native parochial art-expression, are genuine masters who can direct people making their own religious art; the direction-giving, devoted competence of artists such as Ade de Bethune who, in Mexico, the Philippines and elsewhere, has successfully worked with and directed native parishioners carving statutes and crucifixes, making murals, mosaics and the like.

Were our clergy and Sisterhoods instructed in sound art this problem of direction would be partly solved. What a great loss to American Catholicism when the pristine creativeness of American Indian and Eskimo converts, lacking direction and sympathetic understanding, was snuffed aborning. Can you imagine the Catholic folk art that might have been produced by Tlingit, Tlaloc or Tlascalan Indians?

Even in our generation it saddens one to think of the wonderful needlework, embroidery, hangings and banners, yes even paintings, stations, statutes and other church furnishings, not excluding chalices, ciboria, candle sticks, tabernacles, that could have been produced by the people as one of their gifts to God and their parishes. Legitimate pride of art produced and the satisfaction of helping adorn

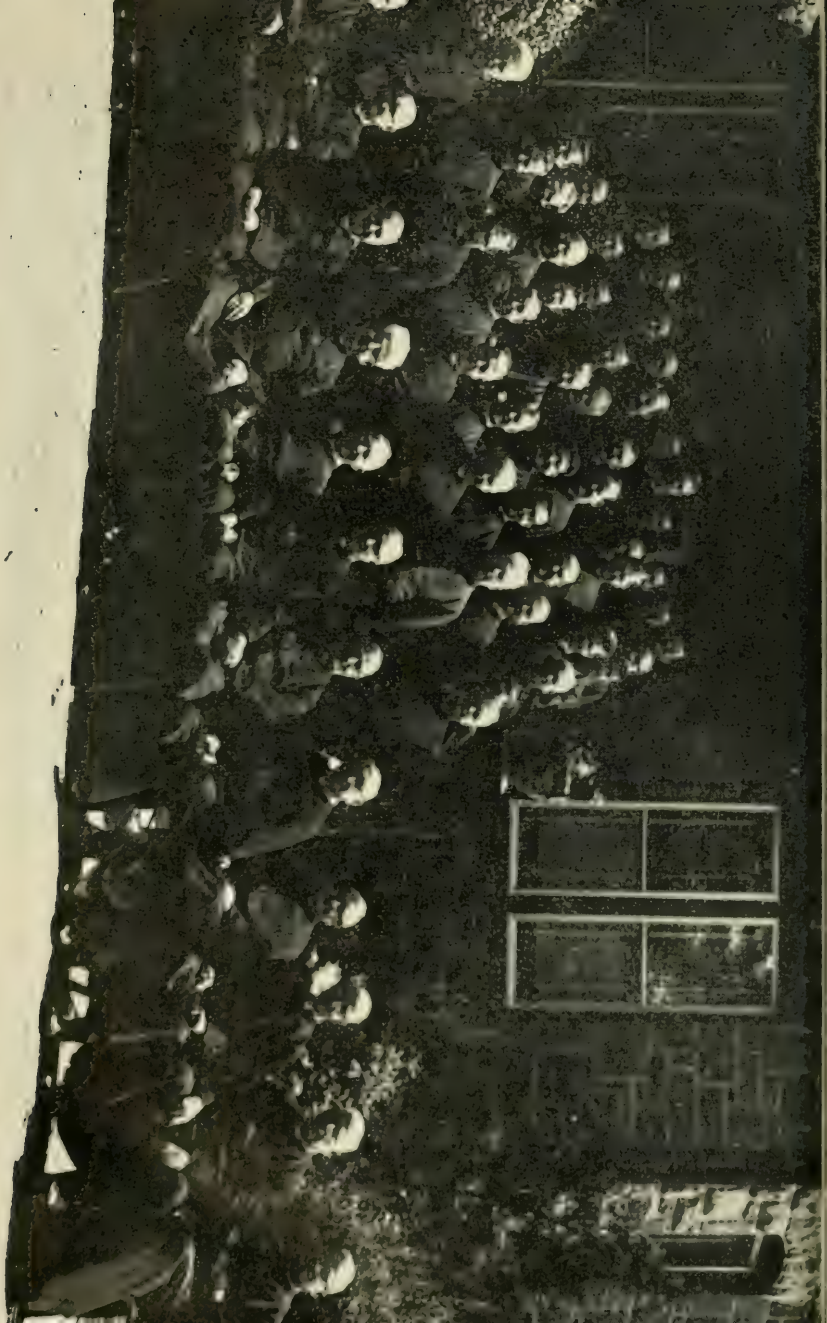
church and liturgy is denied our people. The most we ask of our parishioners is money; why don't we ask them for themselves, that is, their spirit and personality expressed through their art?

Our people have been taught to pray with hearts and minds. An enlightened clergy could teach them to pray with their hands as well.

Liturgy, the public prayer of the Church and its people is the great hope. Attempting an ordered religious art on any other base is folly. Genuine art is itself a type of prayer and all prayer is perfected and grace-benefiting when it flows naturally from the liturgy.

The people are hungry for participation. Witness their astonishing and joyful acceptance of and cooperation with the revised Holy Week liturgy. This is one indication of a new flowering of the liturgy, a flowering which may well be greater than any in the past.

We must re-educate our people, convince them that art is not the prerogative of the few, that it is rather a natural virtue in all who possess right reason, that it needs but a bit of encouraging nourishment which we priests, if we were better trained, could supply. Even the mercenaries, given such a climate, might experience a change of heart.



Our Province

July-August 1958

Provincial's Message

My dear confreres:

On the assumption that a sort of policy statement is in order at this time, I should like to set forth here a few items that may clarify the general situation for all of us.

First, there must be a good deal of consternation throughout the province over the prospect of my retaining the presidency of the University. Explanations ranging from megalomania on my part to unhappy delusions on the part of the Motherhouse could be invoked, but the real reason is simply this: at the moment there are several projects afoot for the benefit of Duquesne which would suffer notably if a major administrative change were to take place now. The Superior General and his Council, fully aware of this fact, instructed me to remain on for the present but to select and train a successor in the shortest feasible time. This choice has already been made and the gradual transfer of authority and responsibility will proceed as rapidly as conditions warrant. A public announcement of such plans could, however, do positive harm to the interests of the University.

Next, by way of assurance that the welfare of the Province will not suffer during this period of transition, I wish to point out that there will be a full-time First Assistant whose broad experience in every aspect of our work will enable him to effectively analyse the various questions that will arise as he moves in leisurely fashion from house to house. My own visits will of necessity be more cursory during this initial stage.

(Continued on Page 67)



Our Province

July-August 1958

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Sick List

Please pray for the speedy recovery of:

Father Roy Burkhart
Father Charles Kapp
Brother of Fathers Eugene and Joseph Moroney
Father E. Wilson
Father E. Clifford (critical)
Mother of Father G. Knight
Father of Brother Stephen
Father of Father van Kaam

Community Life—12 Fraternal Correction

To be efficacious, fraternal charity is not only internal but expresses itself externally by the close relationship we have with all our confreres, by the solicitous attention we pay them on every occasion, by the affability, good will and kindness we put into our conversation and conduct with them.

Fraternal charity is simple. Its words and actions are not affected, it neither does nor says anything studied or flattering in order to please or excite another's vanity. Its words and actions display the sincere and simple affection of the children of God and are entirely free from what is singular or smacks of the false charity of the worldling.

Directoire Spirituel, p. 569

In Your Charity

Please pray for the happy repose of the soul of:

Sister (Rose) of Father Joseph Keown

Now to the job that lies ahead.

As I see it, our objectives are three-fold and in the ensuing order of importance:

- 1) To Live like true Holy Ghost Fathers, Brothers, and Scholastics. The obvious has to be labored here. We have solemnly pledged ourselves to assume the obligations of poverty, chastity, and obedience "in accordance with the Rules and Constitutions of the Congregation." Isn't it close to perjury not to do so?
- 2) We are part of a continuing body. That means, if we have any interest at all in the continuity and growth of that body, we must bend every effort to find suitable candidates to whom we may throw the torch when it begins to fall from our hands.
- 3) Money. The financial picture of the province hardly justifies quiet complacency. Previous administrations have done miracles with the resources put at their disposal, but dollars are steadily declining in purchasing power, as all of us know. It takes more of them just to keep standing still. One wonders if, as an organization, we can long engage in charity that does not begin at home.

These, then, are the thoughts I offer for your consideration. They point up problems of considerable magnitude. However, in the light of the kindness and generosity I have thus far met with on every side, I feel confident that a unified effort will be made toward their solution.

Begging your prayers that I may be worthy to represent you, I remain

Fraternally yours in Sp. Sto.

VERNON GALLAGHER, C.S.SP.
PROVINCIAL

Official

Appointments

Very Rev. Vernon F. Gallagher, provincial (July 1, 1958; first three-year term).

Effective September 2, 1958

Father Francis Chiaramonte, instructor, Notre Dame High School, Riverside, Calif.

Father Martin Conroy, assistant, Holy Ghost, North Tiverton, R. I.

Father Daniel DeDominicis, instructor, Notre Dame High School, Riverside, Calif.

Father Egbert Figaro, assistant principal, instructor, St. Emma Military Academy, Rock Castle, Virginia.

Father Gerhard Grams, graduate studies, Duquesne University.

Father William Hurney, professor, St. Mary's Seminary, Ferndale.

Father William Kane, instructor, Holy Ghost Fathers Mission Seminary, Ann Arbor, Mich.

Father Leo Kettl, instructor, Holy Ghost Missionary College, Cornwells Heights, Pa.

Father Francis Kichak, assistant, Holy Childhood Association, Pittsburgh, Pa.

Father Dayton Kirby, pastor, St. Catherine's, Riverside, Calif.

Very Rev. Hilary Kline, superior, Duquesne University.

Father Gordon Knight, professor, St. Mary's Seminary, Ferndale.

Father Henry McAnulty, assistant to the President, Duquesne University.

Father Timothy McDonough, St. Anthony, Portsmouth, R. I.

Father Francis McGlynn, professor, St. Mary's Seminary, Ferndale.

Father John McGovern, principal, Notre Dame High School, Riverside, Calif.

Father Alfred Monteil, assistant, Holy Ghost, Opelousas, La.

Very Rev. Paul Murray, superior and director, St. Mary's Seminary, Ferndale.

Father John Nader, assistant, St. Mary's, Detroit, Mich.

Father Patrick O'Carroll, superior, Riverside, Calif.

Father John Pergl, director, instructor, Holy Ghost Fathers Mission Seminary, Ann Arbor, Mich.

Father Francis Philben, assistant, St. Mark's, New York.

Father Joseph Rengers, director, fifth pastoral year, Duquesne University.

Father Francis Stocker, assistant, St. James, Alexandria, La.

Father Edmund Supple, professor, Duquesne University.

Father Joseph T. Taminey, assistant, St. Catherine's, Riverside, Calif.

Very Rev. John J. Walsh, superior, Holy Ghost Fathers Mission Seminary, Ann Arbor, Mich.

Father Francis X. Williams, instructor, Holy Ghost Missionary College, Cornwells Heights, Pa.

Fathers from the District of Puerto Rico temporarily assigned in the United States: Father Daniel McGarry, instructor, Notre Dame High School, Riverside, Calif.; Father John McHugh, Holy Ghost Retreat House, New Canaan, Conn.

Provincial Council: to be announced upon Motherhouse approval.

Profession at Ridgefield

Twelve novices made their first temporary vows in the hands of Very Rev. Vernon F. Gallagher, provincial, at Ridgefield on August 22.

The new scholastics are:

Norman E. Bevan
Roger D. Corbet
Joseph M. Herzstein
Girard J. Kohler
Walter V. Masterlerz
Donald S. Nesti
Ralph J. Poirier
Robert J. Prahinski
James J. Roach
John P. Skaj
Gerald R. View
John R. Weber

Final Vows

On August 22, in the hands of Very Rev. Vernon F. Gallagher, provincial, the following took their final vows at Fern-dale:

Robert Allen
Philip Evanstock
Charles Giambrone
Thomas P. Tunney

Summer School Assignments 1958

Fathers: Casey, University of Virginia (Education)

Clark, Notre Dame University (Counselling)

Conroy, Villanova University
(Guidance)

Crowley, Louisiana State University
(English)

DeDominicis, Villanova University
(Science)

Garstkiewicz, Michigan State Normal
(Education)

Gaughan, Michigan State Normal
(English)

Halloran, Laval University
(French)

Loughlin, Villanova University
(Mathematics)

Malinowski, Middlebury College
(French)

McGinn, Duquesne University
(Education)

McNally, Duquesne University
(Education)

Moran, Southwest Louisiana Institute
(Education)

Schoming, Laval University
(French)

Wright, Villanova University
(Guidance)

Scholastics

Mm. Duffy, Pius X School of Music
(Organ)

Stegman, Pius X School of Music
(Chant)

Tuozzolo, Pius X School of Music
(Chant)

Fathers Deniger, St. Mary's Seminary
(Spanish)

Hayes, St. Mary's Seminary

Hebert, St. Mary's Seminary
(Spanish)

Jackson, St. Mary's Seminary
(Spanish)

Lipke, St. Mary's Seminary
(Spanish)

Miller, St. Mary's Seminary
(Spanish)

Timassy, St. Mary's Seminary
(Spanish)

Tout, St. Mary's Seminary
(Spanish)

Mr. Soberick, St. Mary's Seminary
(Spanish)

Correction

The picture on the cover of the May-June 1958 issue of OUR PROVINCE is of the interior of Sacred Heart Church, Emsworth, Pennsylvania.

Departures

Most Rev. John Joseph McCarthy, from Idlewild, N. Y., via PAA No. 76, for Shannon, Ireland, June 14.

Father Alfred Monteil, from Idlewild, N. Y., via PAA, for Trinidad, BWI, June 15.

Father William G. McMenemy, province of the United States, from Idlewild, N. Y., via PAA,

(Continued on Page 80)

Avis Du Mois

(Bulletin March-April 1958)

Devotion to the Holy Ghost

My dear Confreres:

We enjoy the privilege of having for Patron of our Congregation of the Holy Ghost, the Third Person of the Blessed Trinity, whose feast we celebrate on Pentecost Sunday.

We all know that the Holy Ghost inspires, directs and sanctifies the Church and all its members and that His role in souls is to cherish and love them according to the supernatural plan that God has conceived for the happiness of all mankind. It is through Him that we learn the will of God and acquire a taste for and appreciation of heavenly things.

Privileged children of the Holy Ghost, is our devotion to Him as real and as deep as it ought to be?

In the retreats we preach, both to our confreres and to other religious communities, are we solicitous to devote at least one conference to the Holy Ghost?

In glancing over the *Etat du Personnel* of our Congregation you will be surprised to discover how few residences and communities in the Missions are dedicated to our principal Patron.

I feel certain, my dear Confreres, that this observation will suffice to emphasize this neglect and that we shall see the Holy Ghost, the author of all good and all holiness, receive greater honor in the future.

**Francis Griffin,
SUPERIOR GENERAL**

New Mission Quarterly

Our Very Reverend Father General would like to bring to the attention of our communities the apostolic values to be derived from the new magazine "Le Christ au Monde."

This review publishes the most interesting apostolic articles about missions all over the world, modern missionary methods and important modern mis-

sionary problems.

Published quarterly in two editions, English and French, the subscription rate is \$2 a year.

Subscriptions may be obtained from the General Procure in Paris or from the Procurator General in Rome. The address of the magazine is: "Le Christ au Monde", Lungotever Vallati, No. 1, Roma, Italie.

Liturgical Innovations

(Bulletin March-April 1958)

This Supreme Congregation has been informed that under the pretext of returning to the ancient liturgy or of assisting the faithful to participate in religious functions, some have sought, in writing, to insert in religious ceremonies and even in the celebration of Mass, new orations and prayers either fallen into desuetude or taken from Sacred Scripture, or even to eliminate some of them.

Also this Sacred Congregation wishes, with the approbation of the Supreme Pontiff, to recommend to the Ordinaries—whose right and duty it is to watch over the exact observance of the Canons concerning worship (can. 1261, No. 1)—not to permit, without having consulted the Apostolic See, innovations

in rites and ceremonies, readings and prayers, nor that anything whatsoever be suppressed.

The Ordinaries are to notify the secular as well as religious clergy, that it is reserved to the Apostolic See to fix the sacred liturgy, the approved liturgical books, and also the new litanies to be recited in public (can. 1257 and can. 1259, No. 2); prayers and exercises of piety can not be authorized in Churches and oratories without the supervision and express authorization of the Ordinary who, in the more difficult cases, must submit the entire question to the Apostolic See (can. 1259, No. 1).

Given at Rome, Palace of the Holy Office, February 14, 1958,

Arthur de Jorio, notary

Infant Baptism

(Bulletin March-April 1958)

In certain areas, the practice of deferring the baptism of newly-born infants is spreading under the pretext of convenience or liturgical spirit. This tendency has found favor along with several other theories, devoid of solid foundation, on the eternal welfare of children dying without Baptism.

This Sacred Supreme Congre-

gation also gives notice, with the approbation of the Sovereign Pontiff, that infants should be baptized as soon as possible, according to the prescriptions of canon 770. Pastors and preachers should insist on the carrying out of this duty.

Given at Rome, Palace of the Holy Office, February 18, 1958.

Arthur de Jorio, notary

First Reception at Richmond

VERY Rev. Vernon F. Gallagher, provincial, presided at the reception of two postulants at the new house for the Brothers at Richmond, Mich., on August 14.

The new novices are Brother Benedict the Moor and Brother Andrew. They are the last postulants to receive their training at Ridgefield and will be the first to make their novitiate at Richmond.

The ceremony, conducted on the front porch of the new building, was attended by Fathers from all our works in the Detroit-Ann Arbor area, three local secular pastors and neighbors and friends of the Holy Ghost Brothers. Also in attendance was Father George Harear who accompanied Father Gallagher. Luncheon was served by

Father Schuster's fledgling Women's Auxiliary.

The building was occupied for the first time on August 16. Although far from completed, the new quarters are livable and all are pitching in to finish the work. One of the postulants, a professional plasterer will save \$1,000 on the work he is doing in the Chapel and basement with the aid of another Brother.

Formal dedication is scheduled for October 1, when it is hoped that one of the bishops of the archdiocese of Detroit will preside.

In addition to the two new novices, the following are now stationed at Richmond: professed Brothers Fulrad, John and Louis and postulants Thomas P. Kiernan, Victor Apodaca and Thomas Mancuso.

A Decree For Ash Wednesday

(Bulletin, March-April 1958)

At the request of several Ordinaries, the Sovereign Pontiff Pius XII, on the favorable counsel of the Sacred Congregation of Rites, grants to Ordinaries the faculty, on Ash Wednesday, for Churches where evening Mass is attended by a large number, to repeat, before the evening Mass, the blessing of the

ashes, even if they have already been blessed once before at the principal Mass in the morning.

All things to the contrary notwithstanding.

February 25, 1958.

C. Cardinal Cicognani, prefect,
A. Carinci, archv. de Seleucie,
secretary.

Curriculum for the Pastoral Year at Duquesne University

A. Formal Courses

I. PRINCIPAL COURSES

a. *Practical Problems of the pastoral ministry.*

1. Cases in moral theology.
2. Administration of the Sacraments.
3. Liturgy in pastoral life.

(Two semesters; one hour per week)

b. *Basic Concepts of Social Science*

Methods of social science; distinction of sociology and special ethics.

(One semester; two hours per week. D. U. department of sociology)

c. *Social-Pastoral Seminary.*

A study of basic social problems related to the priesthood. Students will observe the operation of 15 institutions. Each student will be required to submit a report on each area of observation, subject to the criticism of an instructor.

The units: 1) orientation in social sciences; 2) modern psychology; 3) psychology and psychiatry; 4) alcoholism; 5) community agencies for referral of social problems; 6) the priest and the hospital, Catholic and public; 7) community recreation; 8) diocesan chancery and tribunal; 9) methods of organized mission support: Society for the Propagation of the Faith, Holy Childhood Association; 10) the sociology of race relations; 11) the priest and the courts; 12) population problems and birth control; 13) the communication arts: Catholic newspaper, use of radio for preaching, use of television for preaching; 14) religion in modern literature; 15) apologetics for our times.

(Two semesters; two hours per week. Each unit will be presented by an expert in the field)

d. *The Priest and Current Education*

1. Adolescent psychology (*one semester; three hours per week*).
2. Catechetics (*two semesters; two hours per week*).
3. *Sacred Oratory* (*two semesters; two hours per week*).
4. Secondary school practices (*one semester; two hours per week*).
5. School managment (*one semester; two hours per week*).

B. *Cursus Breviores Informativi*

- I. MISSIOLOGY IN THE CONGREGATION: HISTORY, METHODS, BIOGRAPHY.
- II. AFRICA, ITS OPPORTUNITY AND CHALLENGE.
- III. LATIN-AMERICAN PROBLEMS, WITH EMPHASIS ON THE PUERTO RICAN IN THE U. S.
- IV. FINANCES FOR THE PASTOR AND RELIGIOUS SUPERIOR, AS ADMINISTRATORS.
- V. PARISH SOCIETIES.

C. *Practical Ministry*

- I. CONFESSIONS ON WEEK-ENDS IN PARISHES OF THE DIOCESE OF PITTSBURGH.
- II. SUNDAY MASSES, WITH PREACHING IN PARISHES OF THE DIOCESE OF PITTSBURGH.
- III. SPECIAL PREACHING ASSIGNMENTS (FORTY-HOURS, TRIDUA, LENTEN COURSES, ETC.)
- IV. TEACHING RELIGION: AT D. U., TO CHILDREN, TO CONVERTS.
- V. CENSUS TAKING IN HOLY GHOST FATHERS' PARISHES IN THE DIOCESE OF PITTSBURGH.
- VI. ASSISTING HOSPITAL CHAPLAINS IN PITTSBURGH.

D. *Total Training Hours Per Week*

- I. CLASSES: *First semester: eleven.*
Second semester: twelve.
- II. TEACHING: *Maximum three hours per week.*
- II. MINISTRY: *Weekly and on other occasions as required.*

Institute for Sisters

DUQUESNE University's Fourth Annual Institute on Community Problems and Practices for Sisters was conducted on the campus August 18-22.

Directed by Father Joseph Renger's, University chaplain, attendance increased this year to a high of 296 with 68 Sisters residing in Assumption Hall, the University's women's dormitory, and the remainder commuting daily.

The Institute opened on August 18 with a Pontifical Low Mass celebrated in the University Chapel by Most Rev. Coleman J. Carroll, J.C.D., D.D., auxiliary bishop of Pittsburgh and vicar for religious. Most Rev. John F. Dearden, bishop of Pittsburgh, preached the sermon.

The faculty was comprised of the following lecturers:

Rev. Elio Gambari, S.M.M., D.D., member of the Sacred Congregation for Religious and professor of canon law, Propaganda University, Rome.

Rev. Herbert Farrell, C.S.Sp., retreat master, Holy Ghost Retreat House, New Canaan, Conn.

ReRv. Gregory Flynn, C.P., master of novices, St. Paul's Monastery, Pittsburgh, Pa.

Rev. Urban Adelman, O.F.M., Cap., retreat master, editor, "Catholic Home Journal", Pittsburgh, Pa.

Sister Mary Emil, I.H.M., secretary of the Sister-Formation Conferences, Washington, D. C.

Lecture subjects: 1) The training of religious sisters according to the latest Pontifical Documents; 2) Harmony and fusion of religious perfection and apostolic work; 3) The common life from the viewpoint of the Sister; 4) Prayer: its relationship to the Common Life; 5) The Spiritual Direction of Sisters; 6) Special Conference for Major Superiors; 7) The Vow of Poverty and the Common Life; 8) A Priest Psychologist offers help to the problems and practices of the Common Life; 9) Special Conference for Novice Mistresses; 10) The Conduct of Superiors towards non-observers and incorrigibles; 11) How Holy Mass and Sacraments Promotes the Common Life.

First Holy Ghost African Novitiate

(Bulletin March-April 1958)

The 10th and 12th of February, 1958, will always be one of the most important dates in the history of the Congregation of the Holy Ghost.

On the 10th of February, the feast of St. Scholastica, at Awo-amama, in the diocese of Oweri, the canonical year of the first Novitiate of Holy Ghost clerics—five Nigerians began and thus set up the foundation of the first Holy Ghost province in Africa.

His Excellency, Bishop Whelan, signalized this great event on February 12 by celebrating Mass in the presence of many Fathers, Sisters of the Holy Rosary and faithful of the parish.

Situated on a steep hill overlooking the Njebe, twelve miles north of Oweri on the route of Onitsha, the buildings of this novitiate were constructed by Father P. Doyle, the indefatigable architect to whom this country is indebted for the construction of numerous colleges and hospitals.

The religious formation of the new novices is entrusted to Father Mohan, former director of the junior seminary of Okpala and erstwhile Principal of

the College of Stela Maris at Port-Harcourt. Father Mohan has just finished a course of studies in Rome.

The opening of this Novitiate is the crowning of the work undertaken by the Congregation of the Holy Ghost when it founded, five years ago, the junior scholasticate of Ihiala for Nigerian Youth. This house of formation has more than 90 students. They pursue their secondary studies there before entering the novitiate, and the five novices of today are the first fruits of this important undertaking.

There is every hope that it will continue to develop. The two dioceses of Onitsha and Oweri have more than three to four hundred thousand students in their schools and 100,000 baptisms were administered annually in 1956 and 1957 for the two dioceses which formed only one Vicariate until 1948.

This enterprise was heartily accepted by all the Catholics of Nigeria. Without doubt they will pray with perseverance for its success, for upon this Novitiate and upon the other seminaries of Nigeria rests the future of the Catholic Church in this country.

News Roundup

● **MOSHI.** Four returning Fathers, Arthur Woehrel, Henry Hillman, Joseph Kelly and Joseph Noppinger arrived at Mombasa on June 10 after leaving New York on the S.S. African Rainbow on May 1. Father Kelly has been appointed superior at Mbosho, Father Woehrel returned to Kishimundu, Father Hillman to Arusha and Masailand and Father Noppinger to Moshi. Fathers McGinley, McCraley, Mangan and Bernacki have left for their home tours . . . Our Lady of Fatima, Father Neville's new church at Mbokomu will be blessed August 22. Even the Protestants here in the district seem to be quite proud that such a fine church exists in their country.

● **ST. MARK'S.** We are looking forward to the completion of Delano Village, the Harlem River Drive and the beginning of the new Harlem Hospital . . . Our annual Dance and Drawing brought in \$6,731.24 clear, thanks to your interest, sacrifice and generosity. The expenses were \$3,744.20. Next year our goal will be \$10,000.00. Preparations must begin immediately if we are to attain it . . . The Sodality Concert netted \$473.19. The Passion Play, the Pilgrimage

to Graymoor, the Atlantic City excursion and the outing to Jones' Beach were quite successful socially, but did not bring in the financial help of previous years. The Drawing on the \$25,000 Dream House takes place on the evening of September 7. School opens September 8. All school arrangements must be completed before September 1. The Pilgrimage to Stirling, N. J., is scheduled for September 21. October 11 will mark the Golden Jubilee of the dedication of our present parish Church.

● **FERNDALE.** As usual, a large crowd attended the annual Open House at Ferndale, June 8 . . . The Departure Ceremony in the late afternoon highlighted the day's course of events. Very Rev. Father Provincial delivered the sermon and gave temporary appointment to the six newly-consecrated Fathers: Father Planinsek to Opelousas, La.; Father O'Grady to Lake Charles, La.; Father Joyner to St. Mark's, N. Y.; Father Covas to Detroit, Mich.; and Father Caron and Father Buchler to Ann Arbor, Mich. The ceremonies were concluded with Solemn Benediction and procession of the Blessed Sacrament over the sawdust Carpets . . . On June 15 the Fathers' retreat began with Sol-

emn Benediction. About sixty-eight Fathers were scheduled. Father Knight was Retreat Master. The scholastics outlasted the Fathers in softball for one game, and by divine providence the Fathers edged the scholastics 7 to 6 in another . . . After the Fathers' retreat, June 21, the newly Ordained Fathers returned to Ferndale. They then set themselves down to a five weeks course in Spanish taught by Father Supple. Three other scholastics, Messrs. Tuozzolo, Duffy, and Stegman began a course in Sacred Chant at Pius X . . . Eight Scholastics went to Ann Arbor, Mich., for their summer vacation. They were: Messrs. McNally, Hanley, Joyce, Giambrone, Allen, Tunney, Evanstock and Cooke. Many thanks to Father Kirby for his generous reception! . . . Vocation work still rolls on during the summer. Father William Kane brought up four boys from "Little Rhody" to see what the Seminary is like. Also visiting at the time was Father Bouthillette from the Canadian Province . . . On July 21 Father Bryan was buried here at Ferndale. There was a Solemn Requiem with his nephew, Rev. David Ray, celebrant, Rev. Joseph Lonergan from Pittsburgh was deacon, and Rev. William Holmes, subdeacon. Over 50 priests were present, among whom were their Excellencies: Most Rev. Richard H. Ackerman, C.S.Sp., D.D., and Most Rev.

Four Fathers Pass Away

On July 3, Father T. Joseph Wrenn, 67, passed away following an operation in Philadelphia, Pa. Solemn funeral services were held at Our Lady of the Blessed Sacrament Church, Philadelphia, on July 7, and interment followed in the community at Cornwells Heights, Pa.

Father Eugene N. McGuigan, 72, was found dead in his room on the morning of July 7. Solemn funeral services were held at Our Lady of Guadeloupe Church, Bakersfield, Calif., on July 10 and interment followed in the community cemetery of Our Lady of the Valley Church, Hemet, Calif., R. I. P.

Father Joseph Wuest, 89, died in Detroit, Mich., on July 17. Solemn funeral services were held at St. Mary's Church, Detroit, on July 21. Interment followed in the community plot in Mount Elliott Cemetery, Detroit.

Father Stephen Bryan, 79, was found dead in bed on July 18. Solemn funeral services were held in Ferndale on July 22 and interment followed in the community cemetery at Ferndale.

Walter W. Curtis, S.T.D., Auxiliary Bishop of Newark, N J., Very Rev. Vernon Gallagher, Provincial, Very Rev. Robert Eberhardt, Rt. Rev. Msgr. William Connare, Very Rev. Msgr. McLaughlin, as well as Fathers from all the neighboring communities. Bishop Ackerman gave the eulogy . . . July 25 saw Rev. Mr. James Tout ordained to the priesthood at the hands of Bishop Ackerman. Some of the visiting Fathers were Fathers **McGlynn, Collins, Reitan, Fitzgerald, Hannahs, and Joyner.** The novices from Ridgefield were also guests of the scholasticate for the day . . . One of the prize winning features of the month of July was the arrival of an aluminum canoe — a gift to the scholastics.

● **DUQUESNE.** Two honorary and 187 degrees in course were awarded at the University's Summer Commencement on August 1. Dr. Carl J. Hoffman, Philadelphia neurologist-psychiatrist, received the honorary degree of doctor of science and Edward J. Kelley, Pittsburgh industrialist, the degree of doctor of laws. Dr. Hoffman delivered the Commencement Address . . . The exercises, conducted outdoors on the campus lawn, were preceded by a Solemn High Mass . . . Total enrollment for the summer school session was 2295, largest since World War II.

DEPARTURES

(Continued from Page 70)

for Prestwick, Scotland, June 16.

Father Lucien Belec, province of Canada, mission of Kabba, Nigeria, arrived by rail in New York from Canada June 20, departed by rail June 11.

Father John Baptist Bettembourg, province of France, mission of Haiti, arrived via PAA in New York June 20, departed via Air France for Paris June 23.

Father Desmond F. McGoldrick, province of Ireland, mission of Woodstock, Canada, arrived by rail in New York June 26, departed via TCA from Idlewild, N. Y., for Antigonish, Nova Scotia, June 28.

Paul Jean Claude, province of France, district of Haiti and a scholastic in Rome, arrived via PAA in New York on July 4 via Rome-Paris enroute to Haiti for vacation. Departed via PAA from Idlewild on July 14.

Father Pierre Dejean, province of France, mission of Yaounde, arrived in New York via PAA on July 8 enroute from Paris to Haiti. Departed via PAA from Idlewild on July 14.

Father Roger Pereira, province of France, and a student at Lille, arrived via PAA in New York on July 8 from Paris enroute to Port-au-Prince, Haiti. Departed via PAA from Idlewild on July 14.

Our Province

September-October 1958

SILVER JUBILEE

OUR PROVINCE appeared for the first time in November 1933. It was dedicated to Very Rev. Martin A. Hehir, C.S.Sp., on the occasion of his Golden Jubilee. Our congratulations to those confreres who have made OUR PROVINCE so enjoyable these past twenty-five years.

What better way to note the occasion than to reprint Father Plunkett's letter of October 22, 1933:

St. Mark's Rectory
Holy Ghost Fathers
65 W. 138th St., New York, N. Y.

October 22, 1933

My dear Confreres:

Owing to the extent of our Province and the great distances separating our confreres, many happenings of general interest in the past did not become known directly because there was lacking a proper channel of communication.

To remedy this we are issuing this modest monthly letter—"Our Province." May it be a means of creating a greater spirit of unity and co-operation amongst us.

We must not lose ourselves in our own little parish or mission as though there was nothing else worthwhile in the Church, but we should be ever ready to cooperate with, and lend a helping hand to those amongst us who are working under less favorable circumstances. It is a good thing to make a sacrifice once in a while to help those who are making sacrifices all the time.

I take this occasion to let you know how much I have been encouraged by the good-will and sympathy shown me throughout the Province. I appreciate it and am very grateful to you all.

Devotedly yours in Spiritu Sancto,

C. J. PLUNKETT, C.S.Sp., Provincial.



Our Province

September-October 1958

Vol. 27

No. 5

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In Your Charity

Please pray for the happy repose of the soul of:

Father of Father Gaughan
Brother of Father Joe Griffin
Father of Father Figaro
Father of Father Edward Hogan

Community Life—13 Fraternal Correction

Fraternal charity is candid and just, open-hearted and cheerful. True charity always has a smile on its lips and brings joy and comfort to the hearts of others.

Fraternal charity is modest and serious and does not lapse into irregularities. It must not be overbearing and self-centered. It is gentle and steady and at the same time full of a holy candor and brightness.

Directoire Spirituel, p. 569-70

Sick List

Please pray for the speedy recovery of:

Father E. Clifford (critical)
Brother-in-law of Father Joe Griffin
Mother of Father John Kanda
Fathers Francis and Charles Trotter
Father of Father van Kaam
Father of Father Prueher
Father Clement Roach

Provincial's Message

T.V.-iewing

My dear Confreres:

Both the Holy See and the Mother House have recently issued statements on television and its dangerous impact on religious life.

Why?

It seems like such an innocent diversion. Ever so much better, one is inclined to say, than leaving the community to see one's relaxation in more perilous quarters.

As a matter of fact, when this fascinating invention first reached the market some years ago, people hailed it as a wonderful means for bringing the family together again.

And it really has done so.

Everybody slouches in the same room. The ensemble creates an amazing impression of unity. Conversation, of course, is limited to brief quarrels over which program should be dialed, but isn't silence better than uncharitable gossip?

Defensive arguments such as this would make old Hickey blush. Anyone of us can detect the flaw in them if we really want to see it.

No one has ever said that television is evil. Ice-cream isn't evil either, but a few quarts of it can make us awfully sick. A few hours of television day in and day out will have the same unfortunate effect on our minds and souls. And it doesn't even have the saving feature of too much ice-cream, viz., therapeutic retching. It gets in there and stays.

One can excuse the laborer who comes home, has dinner, and then settles himself for an evening of passive stupidity during which he will wash down the insipid artistry of Madison Avenue with prodigious quantities of the beer it advertises. Nothing is more tragic, however, than to see a trained mind subjected to the same stultifying experience. In a professional man it is downright scandalous and in a religious, intolerable.

We have explicitly left the world and quite freely vowed to pursue our best development (perfection). What point is there in closing the door if we keep the window open? What good were the years of study, the hours of prayer, if we overexpose ourselves to the banalities of the hypnotic tube? Isn't it possible that the book lies unread, the sick wait unattended, and prayers go unsaid while the narcotic lethargy of incipient feeble-mindedness settles over the devotees of Channel 7?

Rome and Paris are not quite so ill-informed after all. They see an ugly picture developing—the picture of talents being slowly wrapped in the napkin of intellectual paralysis and spiritual stagnation. All they want to do is pull back the suffocating rag before it is too late.

In line with this wise desire, the superiors and directors of our houses have been asked to exercise reasonable control over television viewing. They are free to adjust their rulings to particular situations. I am invoking only one province-wide limit: no set should be on after the eleven o'clock news. If any nocturnal vigils are to be kept, let them be before the Blessed Sacrament, not the faded countenance of some antiquated actress.

VERNON F. GALLAGHER, C.S.Sp.
Provincial

25 Years Ago

Father Ed Kingston, in Puerto Rico, reports he is working hard at the language and hopes to master it soon . . . Kilimanjaro statistics show 1542 Baptisms this year . . . First year Theologians receiving Tonsure are: Messrs. **Herbert Frederick, George Rengers, Francis X. O'Reilley, Joseph Lucey, Francis Schillo, Stephen Zamborsky, Joseph McGoldrick, Edward Wilson and Simon Stark** . . . departing for Africa are: Fathers **Charles Diamond, Joseph Noppinger and Raymond Wilhelm** . . . Fathers **Dietrich, Jones and O'Brien** are

appointed to Duquesne University . . . **Leo Kettl, Edward M. Smith and William Strahan** to Lafayette, La. . . . **William O'Neil** to Holy Ghost, Opelousas, La. . . **Father Plunkett** establishes the Mission Band comprised of Fathers **Williams, Hyland and Fandrey** . . . Status of the American Province: 52 houses, 154 Fathers, 61 Scholastics, 22 Brothers, 22 Novice Clerics, 2 Novice Brothers, 4 Postulant Brothers, 113 Apostolics. There are 17,308 pupils of which 5,630 are colored and 123,522 Catholics of which 29,093 are colored.

Official

Appointments

Provincial Council

Father Joseph Griffin, first assistant.

Father Regis Guthrie, second assistant.

Father William Holmes, procurator.

Father Charles Connors.

Father Edmund Leonard.

Father Francis Trotter.

Effective October 1, 1958

Father Michael J. Brannigan, from assistant, St. Joseph's House, Philadelphia, Pa., to assistant, Holy Ghost Church, Opelousas, La.

Father Charles J. Diehl, from pastor, St. Benedict the Moor, Detroit, Mich., to pastor, St. John's, Tucson, Arizona.

Father Edward F. Dooley, from assistant, Sacred Heart, Detroit, Mich., to graduate studies at Duquesne University, residence at St. Stanislaus, Pittsburgh, Pa.

Father Anthony F. Frommholz, from instructor, Holy Ghost Missionary College, Cornwells Heights, Pa., to assistant, St. Augustine, Isle Brevelle, La.

Father Michael V. Kanda, from pastor, Holy Ghost Church, Marksville, La., to pastor, St. Benedict the Moor, Detroit, Mich.

Father Eugene F. Kirkwood, from assistant, Holy Ghost Church, New Orleans, La., to assistant, Holy Ghost Church, Chippewa Falls, Wisconsin.

Father Martin N. Kirschbaum, from assistant, Sacred Heart, Detroit, Mich., to assistant, Holy Ghost, Marksville, La.

Father Vincent G. Kmiecinski, from pastor, St. Joseph, Bay City, Mich., to pastor, Sacred Heart, Emsworth, Pittsburgh, Pa.

Father Joseph A. Lauritis, from director, Office of Public Information for the Province of the United States, to professor, Duquesne University, Pittsburgh, Pa.

Father Edmond J. Leonard, from pastor, St. Joseph's, Opelousas, La., to pastor, St. Edward, New Iberia, La.

Father Martin J. Ling, from assistant, St. Joachim, Detroit, Mich., to assistant, St. Mark's the Evangelist, New York, N. Y.

Father Norman F. Lord, from assistant, St. Mark's the Evangelist, New York, N. Y., to publications and publicity, Holy Ghost Fathers Province of the United States.

Father John M. Lundergan, from pastor, St. Monica, Tulsa, Okla., to assistant Novice Master, St. Joseph's Novitiate for Brothers, Richmond, Mich.

Father Joseph B. Murphy, from pastor, St. John, Tucson, Ariz., to administrator, St. Joseph, Bay City, Michigan.

Father William P. Murray, from instructor, St. Mary's Seminary, Ferndale, Conn., to assistant pastor, St. Joachim, Detroit, Mich.

Father Herbert J. Prueher, from pastor, Kibosho, Catholic Mission, Moshi, Tanganyika, East Africa, to Holy Ghost Novitiate, Ridgefield, Conn.

Father David T. Ray, from assistant, St. Monica, Tulsa, Okla., to pastor, Church of Our Lady Queen of Peace, Arlington, Virginia.

Father Norbert Rosso, from assistant, St. Benedict the Moor, Detroit, Mich., to assistant, Sacred Heart, Detroit,

Father Anthony G. Thelen, from assistant, Holy Ghost, Chipewewa Falls, Wisconsin, to assistant, St. Benedict the Moor, Detroit, Mich.

Father James J. White, ('39), from pastor, Church of Our Lady Queen of Peace, Arlington, Va., to pastor, St. Joseph, Plaisance, Louisiana.

Father Julian C. Wrobel, from assistant, St. Augustine, Isle Brevelle, La., to pastor, St. Monica, Tulsa, Okla.

Southern Retreat

November 2nd — Grand Co-teau, La.

November 9th—Pineville, La.

Preacher: Rev. Gordon F. Knight.

Degrees Received

Father De Dominicis, Master of Science, Villanova University, August 4, 1958.

Father Garstkiewicz, Master of Education, Eastern Michigan College, August 1, 1958.

Father McGinn, Master of Education, Duquesne University, August 1, 1958.

Assigned to Full-time Study

Fathers Crowley, Louisiana State University (English)

Gaughan, Michigan State Normal (Education)

Healy, Duquesne University (English)

McNally, Duquesne University (English)

The Powers of Religious Superiors

Bulletin General May-June 1958

My dear Confreres:

The document to which we would like to call your attention was submitted to the canonists of the Propagation of the Faith a few months ago. The answer we have now received as transmitted to us by our General Procurator with the Holy See declares that said document in no way conflicts with the Decree of 1929.

In this Decree the Propagation of the Faith had stressed the importance of preserving a cordial understanding between the hierarchy and the religious and of maintaining the observance of religious obligations that are proper to the various Congregations which labor in mission fields. In order to achieve this it was necessary to define the respective rights of Ordinaries and religious Superiors.

This was easily accomplished as far as the rights of Ordinaries were concerned, for they could be clearly stated according to Canon Law. The case was different in the matter of the rights of religious Superiors, for the terms "proponit" and "nominat" used in the Decree of 1929 frequently lent themselves to misinterpretation. It was in view of those difficulties and for the

purpose of clarifying this subject that the General Council judged it opportune to publish the present new Document.

We need only plain common sense for our guide when we wish to find out what powers belong to religious Superiors. We have only to recall that a religious is not a member of the diocesan clergy, that he does not belong to the diocese in which his services are given. He remains subject to the Superiors of his Congregation and remains burdened with all the obligations of his religious Rule. That is why I ask all those in authority to conform to the prescriptions that are contained in the Document given below. In this we have no other desire than that of favoring the spiritual good of our Congregation and fostering the progress of the apostolate to which we have consecrated our talents.

While desiring to safeguard the rights of the Ordinaries, we also ask that our representatives, the religious Superiors, be permitted the free exercise of their functions and be granted the necessary authority over the religious of their Districts.

FRANCIS GRIFFIN, C.S.Sp.,
Superior General.

The Religious Superior

I. Is RESPONSIBLE for his CONFRERES before the Congregation. Hence he

A. Must watch over their RELIGIOUS LIFE. He must:

1. regulate their activities in such a way that they have the time that is required for the performance of the exercises prescribed by the Rule;
2. organize the exercises of periods of recollection of his confreres as well as their annual retreats over which he will preside;
3. choose the preachers for said retreats;
4. control the adaptation of dwellings to the need of preserving the cloister according to the requirements of the Rule;
5. control the faithful observance of the Rule by his confreres, particularly in the matter of poverty;
6. demand that confreres live in community, as required by our Rules;

7. give to Visitors sent by the Mother House all the assistance they need for the fulfillment of their task;

B. The religious Superior must watch over their MATERIAL WELFARE:

1. demand that they be given what is necessary for their sustenance and proper lodging;
2. insure the proper care of confreres in times of illness and fatigue;
3. foresee and plan their return (leave of absence and vacations) at appointed times;
4. control the accounts regarding the rights of the Congregation, such as pensions, salaries, rights of authorship and the like;
5. on the occasion of the abandonment by the Congregation of a community or residence, he must take care to remove and take along what belongs to the Congregation.

II. As REPRESENTATIVE of the CONGREGATION before the Ordinary, the religious Superior:

1. P r e s e n t s ("proponit") to the Ordinary, who gives the powers ("nominat"), the appointments to be made of members of the Congregation and all the changes he judges to be necessary for the good of religious;
2. having received the authorization of the General Council, he accepts the charge of a new mission post (station) ;
3. he acts similarly as regards the abandonment or transfer of a mission post which until then had been entrusted to our confreres;
4. together with the Ordinary, he prepares plans for a contract to be submitted to the "Curie generalice" regarding special works which are to be entrusted to the Congregation such as schools, colleges, orphanages, printing establishments;
5. regulates with the

Ordinary the conditions for accepting in our communities priests who do not belong to our Congregation;

6. without interfering with the directives given by the Ordinary, the religious Superiors control the good administration by our confreres of church properties entrusted to their care;
7. controls through the intermediary of the Provincial, the expenditures made by confreres on leave, even when such expenditures are covered by money given for the mission—a pretext often invoked in order to evade the control of major Superiors;
8. submits to the Superior General the particular cases that require prolonged leave of absence of missionaries under his jurisdiction, and keeps in touch with the Provincial regarding everything that concerns those confreres;

9. gives all permissions to members of the Congregation to travel beyond their religious District and has recourse to the Mother House in cases foreseen by our Rules for more distant journeys.

III. As REPRESENTATIVE of the CONGREGATION to which Rome has entrusted the jurisdiction in which the religious Superior exercises his function:

1. he transmits to the Curie Generalice (General Curia) the

requests of the Ordinary who wishes to call for the help of other religious Congregations in his territory, in order to reach an agreement in such matters;

2. the religious Superior will be consulted by the Ordinary before a confrere be named for a position or function (munera et officia) belonging to the jurisdiction entrusted to the Congregation.

A Suggestion for Christmas and Other Occasions

The history of our Congregation recently published by Duquesne University has been generally acclaimed as a masterpiece of writing.

It is to our interest to exploit this propaganda medium to the fullest possible extent. By doing so, we will make the Congregation better known and attract more vocations.

As the Provincial suggested at the end of the annual retreat in June, make copies of this book your favorite gift when charity or other obligations demand

that you make a present to someone.

Address orders directly to Duquesne University, Pittsburgh 19, Pa. As a Spiritan, you can save 20% and postage by sending payment with your order. Price: bound \$6.50 (prepaid \$5.20) paper \$5.75 (prepaid \$4.60). Books will be mailed directly anywhere you want.

Why not offer a subscription to the Paraclete as a Christmas gift? Give your friends and relatives a monthly report of our work. One year: \$1; Bulk (10 or more); 8 cents.

AVIS-DU-MOIS

OUR VICE-PROVINCE OF POLAND

Our Vice-Province of Poland

(Bulletin General, July-August, 1958) p. 417

My Dear Confreres:

Today I should like to say a word about my recent trip to Poland. From July 8th to July 21st I paid a visit to our three communities in that country and I also went to Czestochowa, the national shrine of Mary, Queen of Poland.

I want to tell you first of all that I met with no difficulties regarding entering or leaving said country nor during my stay.

All our confreres are in good health with the exception of three who have not completely recovered from what they had to undergo during their captivity. Several confreres had been arrested during the last

years, but all have been returned to freedom since February, 1956, and all remain very attached to our Congregation.

The Novitiate for clerics and the Senior Scholasticate are located at Puszykowko, but the Scholastics follow courses at Poznan which can be reached in half an hour by train.

The Junior Scholasticate is located at Bydgoszcz where it was before 1939. That work was disorganized during and even after the war. There are a number of Apostolics in that institution at this moment, and one expects to increase their number this year.

(Continued on Page 101)

Venerable Libermann Promotion

The Office of the Promoter of the Cause of Venerable Libermann in the Province of the United States reports the following activities of the last four years.

	Oct. 1957 Oct. 1958	Sept. 1956 Oct. 1957	June 1955 Sept. 1956	May 1954 June 1955
Prayer Cards Distributed	16,000	10,345	21,000	22,000
V. L.'s—Act of Consecration (May)	4,018			
Relic Packets Distributed	1,153	1,965	1,623	1,200
"God's Little Jew" booklet distributed	2,813	3,698	2,170	4,000
"Spiritual Guide" booklet distributed	1,039	3,286	3,000	
Mail Received	629	813	809	302
Mail Sent Out	3,133	1,189	1,214	246
Favors Reported	145	130	238	62
Donations Received	1,784.50	1,164.37	2,234.05	288.60
Expenses	1,813.45	1,466.07	1,233.94	214.08

Father T. Joseph Wrenn

1891-1958

MOST Confreres throughout the Province remember Father Joe Wrenn more readily for his many years' service on the Mission Band when it was still in operation. Father Wrenn was the first American born to join the Band when it operated under the auspices of the Irish Mission Band, the members at that time belonging to the Province of Ireland. Another group of Confreres have held him in affection since his teaching days at Cornwells prior to his appointment to the Band.

Father Wrenn's long term of service on the Band brought him in contact with hundreds of people of all walks of life. Wherever his travels took him it was there he made lasting friendships among priests and laity alike. His endearing personality and whole hearted good humor won him friends easily. In the wide circle of his friendships among his own Confreres Father Joe was always the center of honest fun and good natured banter. He was always a welcome guest at any Spiritan soiree no matter how formal or solemn because you could depend upon him to lighten the gravity of the occasion with some well timed humor. At less formal gatherings his rich tenor voice lent many a happy note to the good spirits of the eve-



Father T. Joseph Wrenn

ning, or vice versa. His contagious laugh kept many a gathering from going dull or too solemn. If a sense of humor is an essential to healthy social living, Father Wrenn was an asset to any community.

This basic trait of character, the easy facility to make others happy, was anything but superficial. His light-hearted attitude and ever present smile was not lightly worn. His pleasant exterior found its source in a warm interior sincerity which again found its roots in a simplicity of soul that could only derive from the

meekness and humility that the Master counselled us to learn. He was not proud and he was without guile. Father Joe Wrenn's heart was as big as his smile, and just as ready to hearten or console.

Father Wrenn, the Mission Preacher, enjoyed a wide reputation in many cities and towns throughout the East. That same rich tenor voice that gave forth in many an Irish ballad or ditty enhanced a beautifully written sermon in its delivery. It was not infrequent that the mission congregations were emotionally stirred to better living and hardened sinners to complete conversion through the force and paths of the Missionary. Father Wrenn's sympathetic understanding of human nature gone astray was no small asset in his priestly ability to win souls back to Christ. His gracious and forbearing disposition had the personal warmth to melt the callousness of the most hardened of sinners who somehow found their way to the annual parish mission. His sympathetic understanding of sinners, so graciously expressed in his sermons, attracted long lines of penitents outside his confessional each night of the mission. He had the enviable reputation of a kindly Father Confessor due to his patience and long-suffering through hour upon hour with lost sheep.

HIS basic virtues of meekness and humility implanted in his character that unique virtue which he possessed to a generous degree — the uncommon virtue of communal life—fraternal charity. Rarely, did anyone ever hear Father Joe belittle or ridicule a Confrere. Rarely, if ever, did he disturb or abuse in the least, the *Cor Unum et Anima Una* to which he was dedicated as a Spiritan. His mercy was above all his works!

Father Wrenn was born March 6, 1891 in Providence, R. I. At the age of 22 he entered Cornwells and in 1918 Ferndale. On June 19, 1918 he made his first vows in the Congregation. He was ordained to the priesthood August 26th, 1922. Classmates who survive him are Fathers Collins, Lachowsky, Schiffgens, and Anthony Walsh.

For four years after his consecration Father Wrenn taught at Cornwells. He then studied at Catholic University and later went to Duquesne. From 1930 until 1947 he was an outstanding member of the Mission Band. When this work was discontinued Father was assigned first to St. Mary's, Detroit and in 1948 transferred to St. Ann's, Millvale.

His talents as a preacher and his way with people were the chief factors in his being assigned in 1952 to the Lay Re-

(Continued on Page 101)

Brother's Novitiate Dedicated

MORE than a year of work by a handful of men whose hearts and hands are ascribed to God were climaxed when the Novitiate for the Brothers of Holy Ghost Order was dedicated, October 1, 1958.

The ceremonies at the new Novitiate, located at 30 Mile and Omo roads, southwest of Richmond, were scheduled for 2:30 p. m. with Most Rev. Henry E. Donnelly, D.D., Auxiliary Bishop of Detroit, presiding. The Very Rev. Vernon F. Gallagher, Provincial, preached.

A general open house for the public (750) was held Sunday, October 5, from 1 to 5 p.m.

The auxiliary baked 159 dozen cookies for the luncheon.

The novitiate, begun last July, is expected to be completed and in use by Thanksgiving. Designed by G. A. Brinkman of New Baltimore, in consultation with Father Schuster, the building has ample room for 24 Brothers and three priests. At present there are seven Brothers and Father Schuster, quartered there, all of whom helped in the construction. All in all, we have a place worthy of all our feeble efforts, a credit to the Province, a real home for Brothers, and an estimated *savings* of \$300,000.00.

For the dedication we had

some 45 priests of our own and local seculars. Six members from Ann Arbor attended, as well as supplying us with the glassware! Father Art Demers did the honors with the wines and even champagne, donated to him, for us, through a friend. Bay City honored us also, as did the East in the presence of Fathers Rossenbach and Brothers Stephen and Matt.

The building will serve as a training center for the Order's Brothers, preparing them for field work in Africa, Puerto Rico and the United States. Trades taught include carpentry, electrical mechanics, plastering and bookkeeping.

Young men in the Holy Ghost Order spend from two to five years at the Richmond house, acquiring the religious and manual background necessary as missionary Brothers.

The buff-colored modern structure is on more than 85 acres of farmland which will eventually be devoted to lawns, flower gardens, shrines and an athletic field.

The building, which sets on 30 Mile Road, one mile east of North Avenue, will serve as a landmark for the area and presents an interest for religious orders in the northern portion of Macomb county.

Interpretations of Rule No. 3

Editor, OUR PROVINCE
Pittsburgh 19, Pa.
Dear Father:

I wonder if anyone else has taken notice of the thought expressed in Father Koren's monumental work, *THE SPIRITANS*, concerning the "ineptness" of expression in No. 3 of the Rules of the Congregation.

In his book (p. 64, footnote No. No. 4), Father Koren questions the logic of the change in the rules presented at Rome by Father Loewenbruck and approved by the Propaganda on March 11, 1848, as a result of which the purpose of the Congregation was stated to be "to educate its members for the most abandoned works in the Church."

Again, on page 123, footnote No. 13, after quoting "*Sodalitii finis est . . . SODALES educare*" he writes: "No religious society has as its purpose the education of its own members." The thought seems to be that the text should have "*clericos*" in place of "*sodales*."

It seems to me that this would be a distortion of the text. In stating the end of the Congregation we could not say that it is to educate clerics exclusively; nor exclusively to educate anyone in the sense of providing formal schooling. But we can say that the end of the Congregation is to develop, to perfect, to "bring up" its members, for the purpose of any religious institute must be to assist its members in striving for perfection. As the Code of Canon Law puts it: ". . . *secundum regulas et constitutiones propriae religionis vitam componere atque ita ad perfectionem sui status contendere*." (Can. 593). That such is the stated aim of the Congregation is quite clear if we take in context the quote from Rule No. 3: "*Sodalitii finis est in religiosae disciplinae zelo et amore virtutum, Sodales*

educare . . . Obviously this doesn't refer to education in the sense of formal schooling but in leading the members to perfection. The same rule goes on to speak of specific types of work in which we are to engage.

Hence, with this sense of "educare" in mind, I would take the opposite view of Father Koren and say that every religious society has as its purpose the education of its own members. Could it not be that the above-mentioned change was deliberately introduced and deliberately retained not merely for historical reasons. ("to retain as much as possible of the rule as it was when Libermann entered") but to make the Congregation a stable religious society through incorporation in which the members might strive for their own perfection ("*in religiosae disciplinae zelo et amore virtutum*") rather than a group of priests united only in a common external endeavor — the teaching of clerics?

After a few years in religion, I would be ready to answer "Yes" to Father Koren's question: "What would the educated members do? Educate other members and so on to infinity?" It seems to me that this well sums up the religious life as opposed to, for example, the individual efforts of anchorites. I for one have been educated and am still being educated "*in religiosae disciplinae zelo et amore virtutum*" by past and present confreres.

I would prefer to think that the wording of Rule No. 3 is not the result of error on the part of those who drew it up, combined with oversight on the part of the authorities in Rome who approved it, but the result of careful and deliberate effort on the part of both to express precisely the purpose of the

Congregation: to lead its members on in the way of perfection and to undertake the various apostolic labors indicated in the same Rule.

I realize that this interpretation may weaken Father Koren's argu-

ment for our role as educators but that is beside the point.

Perhaps some other readers of OP have comments to make on this matter.

Charles P. Connors, C.S.Sp.

Rebuttal

Dear Father Lauritis:

Thank you for providing me with an opportunity to reply to the criticism expressed in your correspondent's letter. Undoubtedly, as the very Preface of THE SPIRITANS pointed out, there must be a number of errors in a book of such a wide scope as this history of our Congregation. I am pleased to see a Holy Ghost Father make an effort to point to one.

Unfortunately, I cannot agree with him on the particular issue. Of course, the interpretation of Article 3 of our Rules proposed by him sounds very interesting and could render great service in the Novitiate if anyone there would follow me in pointing out an inconsistency in the formulation of our purpose. But it uses the term EDUCARE in a sense that is totally removed from the historical meaning which was attached to it in our Rules until after the death of Father Libermann. I can even foresee a rather amusing consequence of it. If the purpose of the Congregation is to educate its members in religious virtues, then any member who afflicts his confreres with a maximum of opportunities to practice virtues will be doing his best to make the Congregation reach its goal! I wonder whether your correspondent is willing to accept such a consequence?

Let us now consider the points raised in his letter. The Leguay version of the Rules criticized on p. 64 of THE SPIRITANS reads: "PRO FINE HABET in ecclesias-

ticae DISCIPLINAE ZELO . . . sodales EDUCARE QUI SINT IN MANU Praelatorum parati ad omnia." (N. D. App. p. 198). Obviously, the interpretation of the text in the sense wanted by your correspondent is not feasible, for there is no question here of religious life. The words ECCLESIASTICAE and PRAELATORUM were changed to RELIGIOSAE and SUPERIORUM only long after Libermann's death!

Secondly, Father Leguay's version of the Rules was officially approved by the Holy See in March, 1848, and was in force when Libermann and his confreres joined our Congregation. At that time there was no question yet of a religious society in the canonical sense of the term. Only in 1857 did the Spiritans become a religious congregation. It would be beside the point to say that Libermann's men lived an intense religious life in the non-canonical sense of the term, for the same could be affirmed of our Congregation before he became a member.

Thirdly, in 1850, Father Libermann proposed a revision of the Leguay version of the Rules. He restored the old formula reading CLERICOS instead of SODALES and, after the enumeration of the works to be undertaken by these clerics, he added: "The Congregation performs these works also through its own members living in common" (N. L. 12, p. 511).

He then commented on this addition: "Formerly, the Congregation had no other purpose than to

educate poor clerics . . . Hence it is necessary to add to this article that which now constitutes the principal purpose of the Society. The education of clerics is only a secondary part of its works" (N. D. 12, p. 512).

Finally, concerning the expression **SODALES EDUCARE** Libermann remarks: "It is not our purpose to educate members in these virtues, but to undertake apostolic labors that are proper to us and it

is for this reason that we will train the members in all these virtues" (N. D. 12, page 529).

Thus it would seem that I am not alone in criticizing the formulation of the purposes of our Congregation and that the present formula has originated only in a desire to deviate as little as possible from the Rule as it was when Father Libermann entered our Society.

Yours fraternally,

Henry J. Koren, C.S.Sp.

Regulations For Death Notices of Members of The Province

1. On the death of a confrere telegrams are sent from the Provincial Office to key points in the Province.

2. The telegrams are addressed—**HOLY GHOST FATHERS**.

3. If the Superior is absent, the man in charge receives the telegrams.

4. He then telephones the various Communities in his vicinity.

5. The list below indicates the houses to which telegrams are sent and the places to be notified by phone **promptly**.

1. **WASHINGTON**

Notify:

Arlington
Herndon

2. **ANN ARBOR**

Notify:

St. Benedict
St. Joachim
Holy Ghost

Inkster

St. Mary's

Sacred Heart

Richmond

Bay City

3. **HOLY GHOST**

Notify:

St. Monica

4. **NEW YORK**

5. **CORNWELLS**

Notify:

St. Peter Claver—

Philadelphia

Blessed Sacrament—

Philadelphia

St. Joseph's House

Philadelphia

6. **ALEXANDRIA**

Notify:

Bunkie

Isle Brevelle

Mansura

Marksville

Moreauville
Natchitoches
Shreveport
a. Blessed Sacrament
b. St. Daniel

7. TUSCALOOSA

Notify:
St. Mary's
Newman Club

8. FERNDALE

Notify:
Ridgefield
New Canaan

9. CHARLESTON

Notify:
Our Lady of Mercy
Hartsville

10. MT. CARMEL

Notify:
St. Joseph

11. CHIPPEWA FALLS

Notify:
Notre Dame

12. LAFAYETTE

Notify:
Abbeville
Carencro
Delcambre
Lake Charles
a. Sacred Heart
b. Immaculate Heart
New Iberia
Opelousas
Plaisance
Leonville

13. CONWAY

Notify:
Ft. Smith
Helena

Hot Springs
Morrilton

14. BAKERSFIELD

15. TULSA

Notify:
Oklahoma City
Muskogee
Okmulgee
St. Augustine, Tulsa

16. PROVINCIAL RESIDENCE

Notify:
Duquesne
St. Ann
St. Anthony
St. Benedict
Holy Childhood
Immaculate Heart
St. Mary's
St. Stanislaus
Sacred Heart
Tarentum

17. LITTLE COMPTON

Notify:
North Tiverton
Portsmouth
Tiverton
a. St. Christopher
b. St. M. Sophie

18. SANFORD

Notify:
Salisbury

19. ROCK CASTLE

20. HEMET

Notify:
Del Mar
Riverside
St. Catherine

21. TUCSON

22. BISHOP ACKERMAN

News Roundup

● **ST. MONICA, TULSA.** Summer vacation school enrolled 300 children for four weeks . . . Fall regular enrollment up by 60 . . . We have been invited by the Diocesan Executive Board to review the work we are doing here. One of our people is expected to be appointed to the Board.

● **ST. MARK'S.** Father William Maguire prepared a class of 15 for Baptism into the Catholic church. The solemn Baptism took place on September 25th. This was an evening ceremony closing with solemn Benediction. With Father Maguire in charge the Baptism was most impressive. Fathers Wm. Hurney and Leonard Bushinski of Ferndale did the Baptizing and Father Philben gave a running commentary to the congregation on the meanings of the various ceremonies of the Sacrament. The Baptism crowned six months under the tutelage of Father Maguire. In his instructions Father Maguire made use of the most modern instruction methods including visual aids of various kinds. The new converts received their First Holy Communion at the 7:45 Mass on Sunday, September 28. A Communion breakfast followed this Mass at which representatives of the various parish societies invited the new Catholics into their membership.

● **FERNDALE.** If you are looking for something different in the line of Squire projects, the Holy Ghost Fathers in Norwalk, might be able to help you. They have extended a general invitation to all Squire groups to come to St. Mary's and spend a full Sunday afternoon as the guests of the seminarians. It includes a few brief talks on seminary life, the missions and vocations; a half hour award-winning movie is shown which depicts the work of the American Holy Ghost Fathers. Throughout the seminary building there are displays on such subjects as the African missions, sacred vessels and vestments, the teaching of catechism by the seminarians, and photography . . . The twenty-fifth anniversary of Ferndale-Maryknoll fraternal visits was celebrated by the Holy Ghost Seminarians with their guests from Maryknoll at St. Mary's Seminary . . . A new year and new faces . . . on September 2nd at a testimonial dinner we welcomed our new Superior and Director, Very Rev. Paul V. Murray and Fathers Francis H. McGlynn, Gordon Knight and William R. Hurney. The occasion was also a farewell for Very Rev. John J. Walsh, Edmund R. Supple and Francis X. Williams . . . Fathers McGlynn and Knight are again teaching Moral and Dogma.



ORDINATION CLASS 1933

L. to R.—Edward J. Recktenwald, Joseph B. Murphy, Herbert J. Prueher, Francis Vorndran (dec.), John Haines (Dec.), Joseph L. Duffy, Francis P. Smith, James A. Mangan, Eugene L. Lavery.

SILVER JUBILIARIANS

Father Edward J. Recktenwald, while touring Rome on a recent Pilgrimage, had the privilege of saying Mass at Thanksgiving for his 25th ordination to the priesthood on September 14 in St. Peter's Basilica, Rome.

After Father's return from Rome, the parishioners of St. James, Sewickley, Pa., where Father has offered Masses on Sundays and Holydays for the past eight years, sponsored a celebration commemorating the twenty-fifth anniversary with a High Mass at St. James on October 5. Rev. James Biller, assistant, was master of ceremonies, Father Vernon F. Gallagher, Provincial, preached.

Dinner was served at 12:30 p. m. at St. James Hall, for friends and relatives. Rev.

George F. Hurley was toastmaster. A public reception was held from 3 to 5 p. m.

Father Joseph Duffy celebrated the Silver Jubilee of his ordination to the priesthood on September 14, with a Solemn Mass of Thanksgiving in the University Chapel.

A Luncheon followed in Trinity Hall for Holy Ghost Fathers in the Pittsburgh area.

Father James Mangan, celebrated the Silver Jubilee of his ordination to the priesthood on September 14, with a Solemn Mass of Thanksgiving at St. John the Evangelist, Lambertville, N. J.

Father Raymond Casey preached. A Luncheon followed. A large number of confreres attended. Father James Sheridan

was toastmaster.

Father Herbert J. Prueher offered a Solemn Mass of Thanksgiving on his anniversary at Notre Dame Church, Chippewa Falls, Wis., September 14. The preacher was Father Stanley J. Trahan. The auditorium of the parish school was filled with friends of the jubilarian at a luncheon after the Mass.

Our Province of Poland

(Continued from Page 91)

Wloki is situated thirty kilometres from Bydgoszcz. Those two houses lost a great part of their land but one continues to hope that it will be possible to recuperate the portions that were taken away.

It is difficult to get Brothers. The six we have at present are working very hard.

Although our confreres do not live in opulence, they are not wanting in the necessities.

Several Fathers are doing work in parishes. But when the Junior Scholasticate shall manage to function properly, nearly all will be engaged in education.

I must add that our house of Bydgoszcz is also a parish. The faithful who belong to it are very attached to their religious duties, as is common throughout the country. The same applies to Puszczykowko, where the people of the neighborhood come to our small chapel and show themselves most devoted to our Fathers.

I must not forget to say in conclusion that this visit was a great source of joy for me and for our Confreres. It is well to remember in this regard that the last visit of the Superior General to Poland goes back twenty-five years.

Let us continue to pray zealously for our confreres who have shown so much noble courage, for they are greatly comforted by the thought that the entire Congregation is united in heart with them.

Francis Griffin, C.S.Sp.
Superior General

Father Wrenn

(Continued from Page 93)

treat House in New Canaan., Conn. Needless to say the retreatants admired and loved him. But his health began to fail and in 1956 he went to Our Lady of the Blessed Sacrament in Philadelphia. Finally, in July, 1958, he went to the hospital and on July 3rd passed away.

The Church of Our Lady of the Blessed Sacrament was filled with parishioners, Sisters, secular priests and a large number of confreres at the Solemn High Funeral Mass. Father Michael Brannigan, who had preached at Father Wrenn's first Mass and had been his associate on the Mission Band, delivered the eulogy. Father Wrenn was buried at Cornwells July 7th, R.I.P.



"HAVE GUN — WILL TRAVEL"

To All Our Communities--

The Superior General wishes to draw the attention of all our Communities to the review *Christ To The World*. He feels that it would benefit them considerably from the point of view of the apostolate. With a word coverage, this review presents the most interesting events in the field of the apostolate and discusses the best ways of solving current problems.

It is published in Rome every three months in both an English and French edition and costs annually two dollars. Payments may be arranged through our General Procures at Paris or Rome. The address of the review is *Le Christ au Monde*, Lungotevere Vallati No. 1, Rome, Italy.

Twenty Years Ago

The silver jubilarians of 1913 celebrated in great style. They were Fathers Chick Hannigan, John M. Lundergan, Frederick T. Hoeger, Joseph A. Rossenbach and Father John Fitzpatrick. They were ordained on November 15, 1913 . . . Fathers Bart Buckley and Joseph Keown, at St. Anthony's, Portsmouth, were praised by state and local officials for their heroic work in assisting victims of the hurricane which swept the New England coast and took many lives

. . . John Gallagher and Joe Rengers headed for Switzerland . . . Fathers Leonard, Fusan and Dellert started for Kilimanjaro and Father Milford to P Rico . . . John Schliet was professed October 21st . . . Father Peter Zell was buried at Cornwells on All Souls Day; Father Thessing preached. Father Knight became a licensed wireless telegraphy operator (sic) . . . it was expected he would now answer Dogma questions in Morse code . . . Bishop Byrne was home on leave . . . in September he ordained Fathers Ed Duffy, Bob Eberhardt, Con Hogan, Jim White, Dave Ray, Freddie Lachowsky, Max Therou, John Rondeau and W. Pixley . . . Receiving Tonsure were Messrs. Haggerty, Kirby, Paga, Friel, Reitan, Kirkwood, Moroney, F. Duffy, Holmes Clifford Wolfe, and McAnulty.

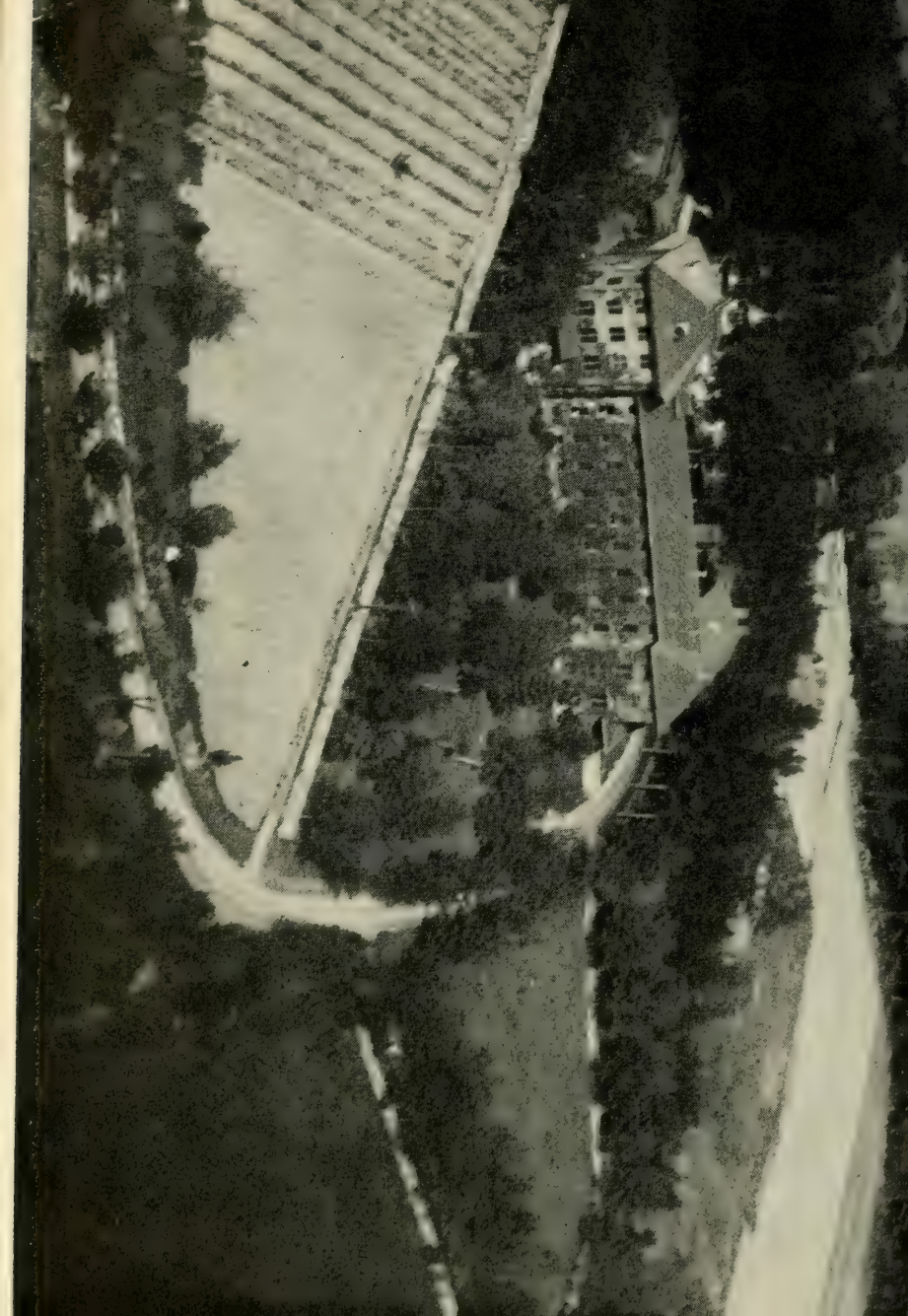
Ten Years Ago

The Centennial of the Fusion of the Congregation of the Holy Ghost with the Society of the Holy Heart of Mary was commemorated with a solemn triduum of prayer and thanksgiving on November 19, 20 and 21 . . . Father Phelan's death on October 16, 1948 was noted . . . also Father Mike Sonnefeld's . . . work was begun at the new parish in Bunkie, La. . . it was reported from Cornwells Father Sheridan had had a double exposure when the Mobile X-Ray unit visited here . . . Cornwells commented on Father Joe Duffy, bursar, "You enter his office, he gets you laughing, and when you come out the only thing you need is a number on your back and you're ready for the Penn Relays" . . . the new church was dedicated at Hot Springs November 7th . . . Harry McAnulty was writing Chaplain's Corner in an air base in Germany . . . the Gledhill property, adjoining Ferndale, was purchased in October . . . the C.S.M.C. at Ferndale disbursed \$575.00 to our missions.

The True Apostolate

The apostolate must always be exercised in a saintly manner, with great purity of intention, and intense union with God, a generous self-forgetfulness, an abnegation and love of souls so great that it springs from the interior spirit which animates it. At the same time, such an apostolate nourishes the interior life and renews it continually."

Pope Pius XII in "Primo feliciter."





Our Province

NOV.-DEC. 1958



Our Province

November-December 1958
Vol. 27 No. 6

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Father of Brother Francis
Father Joseph Keown
Brother of Father Moroney
Father of Father Prueher
Father of Father van Kaam

LIBERMANN SPEAKS:

"Let us judge ourselves instead of judging our Superiors. Recall what Our Lord said about those who are a source of our own faults. Our shoulders are too weak to take on also the load of others. It is a millstone that we then hang on our neck and we sink down with it, not in the sea but in the malice of the devil. This sort of scandal caused in a community is infinitely more serious than the scandal that is caused in the world. It introduces disquiet in the minds, disorder in the religious family, distrust towards Superiors. It arrests the flow of divine graces, keeps away God's benediction from our works, in one word, it causes disorganization and enables the devil to become victorious over the servants of God. The Heart of Our Lord Jesus Christ must of necessity condemn and curse the man who sows cockle in the field of His servants because he ruins entirely the work of Christ's grace and mercy."

N & D, Vol. 13, page 149

Provincial's Message

My dear Confreres:

In your thoughts about the welfare of the Province, it must have struck you more than once that Duquesne University constitutes quite a drag on our resources. It swallows up over 10 per cent of our manpower, attracts very few vocations, and sends in a mere \$10,000 to the Procurator's Office at the end of the year.

Considering present circumstances, charity should begin at home. We are not in a position to take or keep places unless they justify the expenditure of personnel by a return of vocation and/or financial support to the Province. It's time for an explanation regarding Duquesne.

Back in 1911, Father Hehir applied for and obtained a university charter from the Commonwealth of Pennsylvania. Thereby, he brought Duquesne under the laws that govern universities. One such law demands that a university, to receive and hold its charter, must give evidence of an endowment. This endowment maybe one of invested funds or "consecrated lives", i.e., contributed services on the part of administrators and teachers.

Now, Duquesne did not and does not have a funded endowment. To fulfill the law, it must point to the contributed services of our Fathers and Brothers. Each year, their salaries are computed on the basis of what would have to be paid to laymen of comparable experience and preparation. At the present time, the sum total of their contributed salaries amounts to nearly \$190,000 annually. This amount is then capitalized at 4 per cent (just as if it were the 4 per cent return on an investment fund) and the result is an endowment of some \$4³/₄ million. The state requirements are satisfied.

But is there no top limit? Do we keep on pouring in men with no return? The state doesn't set one, so I asked the Middle States accrediting people to do so. They declined, but assured me that they would be satisfied if an independent auditor were to set a figure that would be minimally adequate for Duquesne **AT THE PRESENT STAGE OF DEVELOPMENT**. (The figure would have to be adjusted upwards as the University grew in extent and complexity.)

The auditor set \$5 million as the present minimal figure. That means, if we can raise our contributed services to a value of \$200,000 (4 per cent of \$5 million), we can take full salaries for any Spiritans added to the staff after that.

It is to the Province's interest, to see that additional qualified men are assigned to Duquesne so that the endowment can be met

and surpassed.

But what about the \$10,000 that has been coming in these past years from Duquesne? It is the product of the Milk Run, the Dawn Patrol, and week-end ministry. It is the surplus of the Community Account, not university funds.

From all this, I believe it will be apparent to you that personnel-wise we are now staffing Duquesne at the most inefficient level. A few more men would put us over the top and enable the Province to draw a few salaries. We could use them.

Fraternally yours,

VERNON F. GALLAGHER, Provincial

CONGRATULATIONS

TO: Father Ward Loughlin at Rock Castle, instructed and baptized seven cadets last month.

Father Frank Malinowski, also at Rock Castle, for a successful football season. Won six, lost three.

Fathers Bob Roach and Fred Trumbull who celebrated their own birthdays as well on Christmas Day.

Father Henry Koren, for the success of The Spiritans. Over 1500 copies sold to date.

Fathers in Arusha and Loliondo, Moshi, for the new dispensaries and primary schools in Masailand.

Father Francis Landry on his co-op work in Jayuya, Puerto Rico. His co-op supermarket is a great benefit to the area.

Father Frank Stocker, for the Teen-Town work and the large instruction class at Alexandria.

Father John Janczuk, for the attractive Crib, again causing much favorable comment in Pittsburgh.

Father Bill Keown, for his promotion of radio panel discussion on Christian Doctrine, Sodality and Holy Name work in Parkersburg, W. Virginia.

Fathers John Rondeau and Charley Trotter, for the many subscriptions they sent for Paraclete.

Father Fred Clark, for his success as Guidance Counsellor at Notre Dame, Chippewa Falls.

Father Sy Fusan, upon regaining his health and continuing his fine work at Inkster, Mich.

The Brothers of Richmond, Mich., for the many long hours spent in making their new Novitiate the splendid residence it is . . . and to their indefatigable Superior, Father Herb Schuster.

Official

ATTENTION

Under date of November 13, 1957, the Congregation of the Holy Office decided: "that all the works of Pere Theilhard du Chardin, deceased Jesuit, are to be removed from the libraries and rooms of religious."

Under date of October 8, 1958 (Ref. S/No. 1309/58) the Mother House has asked us to comply with this decision.

Should any of these works be found in our communities, Superiors are instructed to comply with the regulations given above.

Vernon F. Gallagher, C.S.Sp.
Provincial

New Provincial Residence KELLMONT

915 Dorseyville Road
Pittsburgh 38, Pa.

Telephone: Southfield 7-4567

N.B. Address mail to
Cable Address—

Spiritus, Pittsburgh
Duquesne University.

**Instruction of Congregation
of Rites . . . Oct. 17, 1958**

COMMUNION ANTIPHON

1. The Communion Antiphon must be chanted WHILE the celebrant is receiving the Blessed Sacrament. If the faithful are to communicate, the singing of the antiphon is to begin when the priest distributes Holy Communion. One MAY sing the other verses of the Psalm from which that antiphon is taken. If the Antiphon is not taken from a Psalm, one may choose a Psalm fitting to the solemnity celebrated. After the Communion Antiphon is completed one may sing another suitable short Latin hymn.

2. If chanted in Gregorian, the Sanctus and the Benedictus MUST be sung without a break. Otherwise (when in modern music) the Benedictus is to be sung after the Consecration.

CHANGE OF ADDRESS

Father William McMenemy has made an investigation and his historical research indicates that his parish should be **St. Peter's** rather than **St. Peter Clavers**, Charleston.

Tax Changes

The President has signed into law the Excise Tax Technical Changes Act of 1958. This will be known henceforth as P. L. 85-859.

This Public Law specifically exempts a non-profit educational organization from all Federal excise taxes (manufacturers' and retailers') when the article or material purchased is intended for the exclusive use of such organization. This Public Law also exempts non-profit educational organizations from the Federal tax on communications and transportation.

"Non-profit educational organization" is defined in the law as one described in Section 503 (b)(2) of the Internal Revenue Code. This is the general exemption provision for an educational organization which "maintains a regular faculty and curriculum and normally has a regularly enrolled body of pupils or students in attendance . . ."

Public Law 85-859 becomes effective on January 1, 1959. There will, no doubt, be Regulations issued by Internal Revenue Service in order to clarify coverage under the law. These Regulations will be checked carefully by this Department, and you will be advised promptly of their issuance and effect.

ARRIVAL

Father Joseph L. Varga, of the Diocese of Moshi, professor at St. James Seminary, arrived at Idlewild Airport from Nairobi, Sunday, December 14, 1958.

In Your Charity

Father Leo Cromer, C.S.Sp.
Brother-in-law of Father Griffin
Brother of Father Mangan
Mr. John Miller

Twenty Years Ago

DAN Dougherty and Hilary Kline arrived in Cornwells to join the staff of professors . . . Father Mike Mulvoy was referred to as "the blackest white man in Harlem" because of his zeal for the people of that section . . . Appointments: Frs. Andrew Sheridan, Opelousa; Kmiecinski, pastor, Bay City; Demers, Bay City; to Kilimanjaro: Frs. Tom McGuire, Ed Leonard, Sy Fusan, Sy Dellert; Milford, Arecibo; Fathers Baney and Harcar to Duquesne.

KELLMONT



SHOWN above are photos of the new Provincial Residence, Kellmont, at 915 Dorseyville Road, Pittsburgh. The building and 19 acres of land, valued at \$100,000, are the gift of Mr. Edward Kelley, president of the Automotive Ignition Company. It is approximately five miles north of Sharpsburg.

Very Reverend Father Provincial and Father Joseph Griffin, first Councillor, have taken up residence at the new address. The Provincial Procurator's office will also be located there later. For the present, Father Gallagher has requested that all

mail be directed to his office at Duquesne.

The residence has been placed under the patronage of St. Frances Cabrini. The former Provincial Residence in Washington will be retained and serve as headquarters for the promotional work of the Province. It was purchased by Father Collins in 1940 and dedicated on Pentecost Tuesday, 1941.

Since the Province was established the Provincial Residence has been located at various times in Arkansas, Pennsylvania, Connecticut, New York, Washington and now has been re-located in the Keystone State.

COR UNUM VIA MAIL

REGARDING that subject (of union by means of inter-communication) I should like to say these few words, in all confidence:

I am not without worries about the dispositions of our confreres of Guinea. I fear that the union, that intimate charity that ought to reign among our members who are spread throughout the houses of our Congregation, has suffered greatly. I have not much evidence, it is true, but it is varied and enough to cause concern regarding a point of so great importance.

I am afraid that our confreres who are in Guinea are too quick in judging us, that they are displeased with us, suspect things that have no foundation. All this tends to detach them from us and make them lose interest in the general interest, the general good of the Congregation. These are merely fears of mine. See then, examine silently what truth there is in it. Do not make hasty judgments. If you notice some of those faults, proceed gently, have an understanding with Bishop Kobes so that you may help to maintain the union of perfect charity and attachment to the Congregation, a thing that is so necessary for the preservation of the proper spirit and even of the good of the Mission.

One of the things that has given me the greatest concern is that, for a long time, neither I, nor any of our confreres, have received letters of missionaries about their work, with the exception of one letter of Father Lair who gave Father Francois an account of one voyage. It is not that I need those letters in order to be informed about what is going on. Bishop Kobes keeps me fully informed. But those details concerning their works are necessary to preserve union and charity.

[F those Fathers do not send such accounts, what else can they write about? Well, they might speak of matters of conscience. But it is difficult for me to direct them from so great a distance. Hence they no longer send reports and without them they necessarily become strangers to the Congregation, at least they become strangers regarding the sentiments and the interest they ought to have towards us, and thus they lose the spirit (of the Congregation). In this way it might come about that we have a congregation in Paris, at Gard, in Bourbon, and Mauritius, and another in Senegambia. Very soon perhaps there would be one more in Guinea, it is on account of such things those two Missions were separated. Besides, our confreres of

Gabon write more often and give more details that interest and rejoice us — although their letters are not very long. But by saying what they are doing and expressing their feelings, they help to preserve union and intimacy among the members. Missionaries, no doubt, will sometimes exaggerate things, or say risky things, but no matter, by the fact that they allow their hearts to speak out, they unbosom themselves to their confreres. And this sort of thing makes us joyful and happy.

It is impossible to preserve a union of charity, and religious intimacy of a community, without such relations and reports. Examine this thing calmly and please tell me what you think is the cause of that sad state of affairs. I think I must blame myself greatly, perhaps I am the

only cause of it. But you know that it has been impossible for me to reply to the letters that have been addressed to me. Nevertheless, if I knew that this was the cause of that evil, I would henceforth reply to every single letter by the first courier, even if it were to cost me my life. I would prefer to die a few years earlier and preserve in that way the good spirit that ought to animate our Congregation.

Let's then have **INTERESTING LETTERS**. I mean letters that show interest and which in turn make the members who are at home share that same interest . . . I shall soon write about this to Bishop Kobes, so that that union may be maintained and strengthened among all our confreres.

—**Father Libermann**

Twenty-First Years Ago

FATHERS Plunkett and Collins had a meeting with Cardinal O'Connell in Boston after a visitation of our Rhode Island parishes . . . Father Frank Haas, on leave from Sierra Leone, was helping Father Park at St. Joseph's House . . . Father Carroll preached at St. Marks Thanksgiving Day . . . Father John Hasson was assigned temporarily to

help Father Rossenbach at the Holy Childhood office . . . Fathers Tomaszewski and Alachniewicz arrived in New York to begin mission work in the interests of the Polish Province . . . the scholastics requested a zebra skin and male lion skin for their mission exhibit . . . Father Hoeger, pastor of St. Mary's, Detroit, was named to the provincial Council.

EUGENE McGUIGAN, C. S. Sp. 1886-1958

AS the funeral services concluded at Cornwells for Father Joe Wrenn the confreres gathered there were startled by a whisper spreading quickly through the group, "Gene McGuigan died." Father Wuest had just died, a confrere's grave was still to be filled in and now Father Mac had joined them. Three of our men who were ever eager to be a part of any Holy Ghost gathering had gone to God together.

There are stories to be told about each of us. Usually they involve some humorous event or episode in our careers. Those about Fathers Hehir and Phelan are countless. And priceless. Father Gene McGuigan will undoubtedly be the subject of many a tale at future sessions as he has been in the past. He was one of us all his life. No history of the Province will be complete without him.

Physically and spiritually he was big. He remained the same Mac all the time. Hale and



Father Eugene McGuigan

hearty, friendly to all, in love with and a servant of Mary his Mother till the last. In Pittsburgh, Philadelphia, Chippewa, Millvale and Bakersfield he had a host of friends. To all he taught love of Mary. His devotion to her is probably the outstanding feature of his long career. Her Rosary was in his hands morning, noon and night.

Alumni of Duquesne remember him drilling them in baseball and football. That he always remembered those days is evidenced by the varsity sweater found in his trunk. In Chippewa his former parishioners recall his shouted greetings as he

strode down the hill on a blustery Wisconsin morning, bear-skin hat on his head, cheeks aflame, the parish collection slung over his shoulder. Everyone knew Father Mac.

THE confreres in Africa will talk about the occasional letter (and the donation) he sent to the youngest and eldest giving news of the Province he loved so much and asking of news of his confreres in Kilimanjaro. He was always thinking of the Congregation. Little else mattered.

St. Joseph's House has been justly proud of the confreres who received their early training there. Father McGuigan was one of the first of its alumni to enter the Congregation. In 1901 he made his first acquaintance with Pittsburgh. Until 1906 when he went to Ferndale, he was, as always, a vital figure in the community. From 1910 to 1913 he studied in Chevilly and was ordained there October 28, 1912. He returned to Pittsburgh in 1914 and remained there till 1923. He was assistant in Chippewa from 1924 to 1926 and then transferred to Millvale where he remained till 1940.

The following seven years were spent as pastor in Notre Dame, Chippewa Falls.

In 1948 Father Mac went to Bakersfield, Calif., and assumed the chaplaincy of Mercy Hospital. It soon became "his" hospital. The good he did there will never be forgotten. And while ministering to the sick he was continually singing the praises of the Holy Ghost Fathers. He was proud of the accomplishments of the younger men at the parishes we have in various parts of California. He was anxious and solicitous when any of them were ill. When others were slow to write he became a self-appointed correspondent for the West and kept the confreres in the East acquainted with the doings of the area. He insisted that the relationship between houses be maintained and did all he could to promote "cor unum."

His last day, July 7, 1958, was spent with his friends. He retired for the night and went to God. It was fitting that his last resting place be dedicated to Our Lady of Guadalupe. In love with Mary, in love with the Congregation . . . that was Father Gene McGuigan.

ARRIVAL

Father James Burke of the Diocese of Moshi, arrived at Idlewood Airport from Nairobi, Saturday, December 13, 1958.

OBIT

Pray for the happy repose of the soul of the brother of Father Harold McNeil

KUMBUKA

AFTER twenty-five years in Africa the Province can look back with great pride and remember . . . before we were assigned to Kilimanjaro we had heard of Father John Walsh who volunteered for Sierra Leone in 1896. Less than a year later, at the age of 29, he succumbed to fever . . . we heard, too, of Brother Philip Lafferty who had worked in Pittsburgh, Green Bay, Wis., and Cornwells before going to Nigeria at the age of fifty. On December 6, 1904, after four years there, he passed away . . . Sierra Leone claimed another, this time a young priest born in Pinnebag, Mich., George Schalz. A Duquesne grad, a novice at Cornwells, he was ordained in Paris in 1908 and died December 7, 1912 . . . they were the first . . . we gave Joe Otto on April 10, 1953, the first American father to die "on the Mountain" R.I.P. Bishop Byrne was consecrated for Kilimanjaro in March, 1933 . . . our Fathers Todorowski, Thessing and Harris had preceded him . . . so had Fathers Griffin and Kilbride in Kili-



ROMBO MISSION, KILIMANJARO
One of the first missions on the mountain

manjaro; John Marx, Frank Fitzgerald and the McCarthys were there before his arrival; Vince Deer and Dinny Morley came just before that . . . less than 40,000 Catholics then; 127,000 now . . . we think of Ray Wilhelm returning again to Kilimanjaro and passing away in Beira enroute . . . a stop at his grave there is mandatory for those passing that way now . . . we remember the famines in Upare and Kondoa . . . the rhino hunt staged by Jack Kelly in his Ufiomi rectory . . . the Mass Baptisms . . . mammoth Confirmations . . . group weddings . . . the first African priests . . . now 24

News Roundup

● **MOSHI.** Father Noppinger is in charge during Bishop Byrne's absence in Europe . . . Brother Camillus has retired to Kibosho and has been replaced at Uru by Brother Martin Fowler . . . Ed Kelly and Gene Hillman are now living at Monduli, 25 miles from Arusha . . . Joe Kelly is anxious to start a dispensary above Mbosho where Reds Gorman originally worked . . . he can use a microscope and medical supplies of all kinds . . . George Crocenzi and Fred Trumbull are now at Umbwe mission where a new rectory was built a few years ago . . . Father Steve Lasko is in charge of the Education office and hopes to have a new staff soon . . . Jim Marron is now at the Brothers' Novitiate in Maua . . . Lou Dolan is administrator at Kilema . . . Vince Donovan is running a school at Burka for Masai kids . . . Burka is on the outskirts of Arusha . . . Father Witte has a trade school operating at Usa, between Moshi and Arusha . . . roads have been built to Kwizu and Gonja missions in the Pare mountains . . . not yet to Kilomeni . . . These places are much in need . . . Retreats will be held at Kibosho in January . . . the annual comebacks will be attempted during recreation . . . Fathers Mangan, Mc-

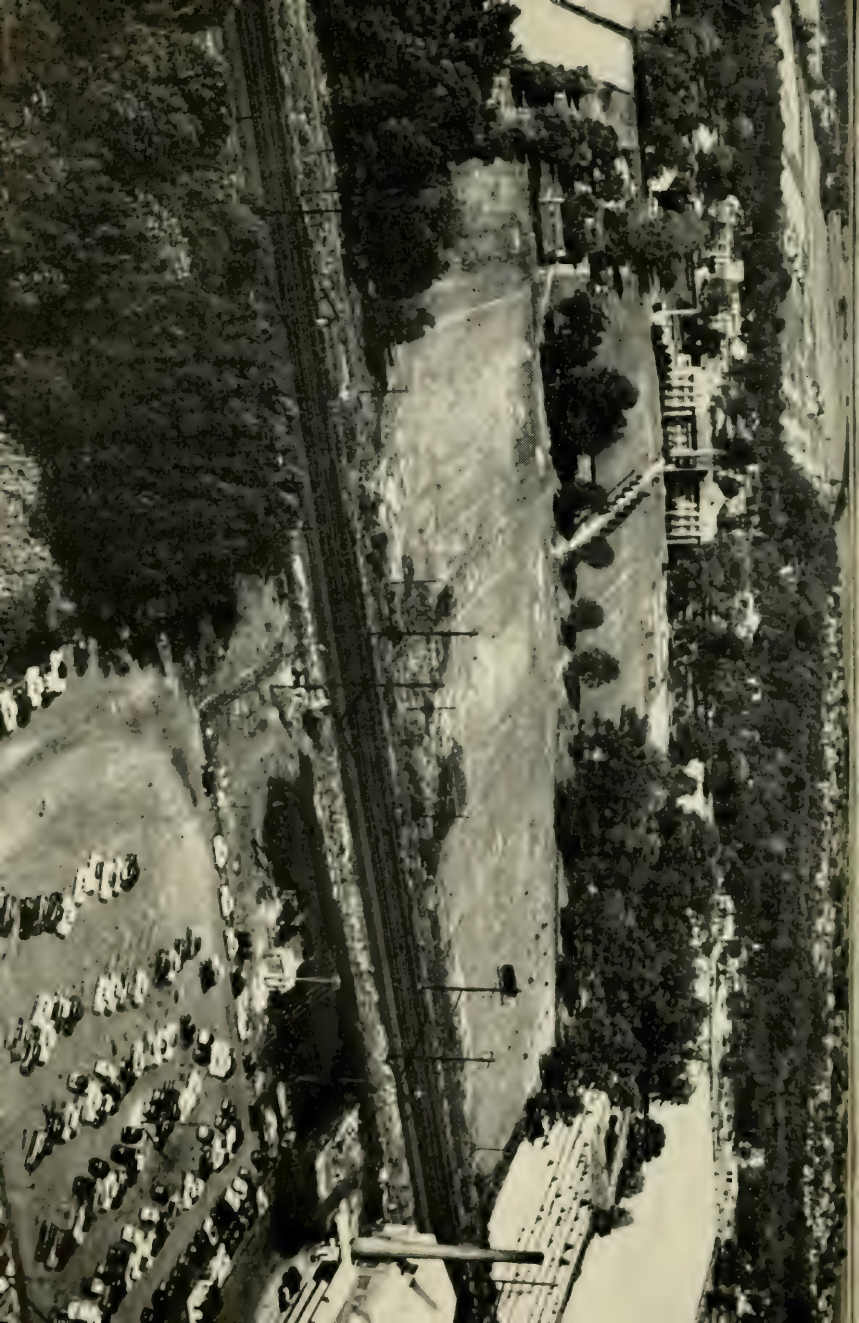
Ginley, Prueher, Chronis, Bernacki, McCraley, Varga and Burke are on leave at present.

● **TUSCALOOSA.** Mike Mulvoy, in his 19th year at the University of Alabama, still showing the old zeal for his Newman Club work . . . Pat Haley had it easier in the Air Force . . . has a mission to attend 35 miles from his parish and serves a veterans' hospital and state mental institution as well. Has also began the League of St. Dymphna in a local hospital.

● **ARMED FORCES.** Dick Wersing's address: Lt. Col. Richard Wersing, Chaplain Section, Hdqtrs (2nd Armored Div., Fort Hood, Texas.



Photo taken at first Southern Retreat.



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